

Lands and Peoples

THE WORLD IN COLOR

EDITOR-IN-CHIEF

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EDITOR-IN-CHIEF (1929-1940)

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In summer the parched traveler on Bolan Pass is met by the bitter smell of sagebrush and the blinding grit of heat waves on dry sand, and in winter by such an icy wind from the peaks that men and camels have frozen to death. But these disadvantages were as nothing to the danger of plundering marauders from Baluchistan that existed until the treaty of Gandamak (1879), which placed the Pass under British control. For there is one strategic point—at Sir-Bolan—where the passage makes it possible for a small band to hold up a caravan.

Photo, V. S. Manley

A CARAVAN PASSING THROUGH BOLAN PASS TO AFGHANISTAN



ARID AFGHANISTAN

A Nation of Highland Warriors

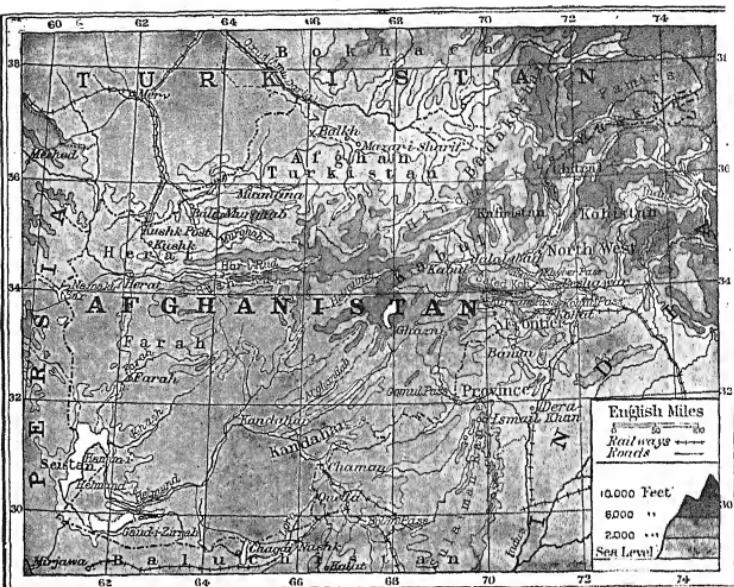
Beyond the rugged mountains that bound India on the west from Chirral to Baluchistan lies the Mohammedan state of Afghanistan. In this mountainous land dwell the wild tribes to whom one usually refers as Afghans. The various tribes, however, differ greatly from one another, though all Afghans are born fighters, intensely independent and (with the exception of the pagan Kafirs) fanatical. Though wireless and aeroplanes are used in Afghanistan and the king has motor cars, there are few roads and no railways. The ancient caravan routes are still in use. The land is virtually closed to foreigners and some parts are almost unexplored.

ASIA is the world's largest continent. It has mothered the wonderful civilizations of India and China, with which the travelers of the Middle Ages made us acquainted at the period of their decline. From west to east the continent stretches from the Suez Canal for 6,700 miles to Bering Strait, and from north to south it reaches from Cape Cheliuskin (Severo) for 5,300 miles to, approximately, Singapore. Its climate varies from the arctic to the tropical, and barring the islands off its shores, the continent presents a solid parallelogram scalloped with the peninsulas of Arabia, India, Indo-China and Kamchatka. The Japanese archipelago is the largest of various offshore islands.

The Altai range marks the northern limit of cultivation, while fertile grasslands creep along the valley of the Amur and on to the Pacific. Central Asia is, however, an elevated tableland ranging from ten to seventeen thousand feet in altitude, which extends from the Pamir to the Gobi Desert with the Himalayas for its southern boundary. (The Gobi is only four thousand feet above the level of the sea.) This central tableland has lakes of salt. It shows evidences of having been visited by devastating sandstorms. Of what the sand may at the same time have destroyed and preserved, further reference will be made. The Himalayas, "the Abode of Snow," which contain the highest peaks on earth, are the dividing wall between the north and the south. To the north the climate is often unkind, and in some parts the people have been pinned

to the seeking of the bare means to existence. To the south abundance of food and ease of finding shelter have permitted the development of a high degree of civilization. Of rivers, China possesses in the Yangtse Kiang the longest on the continent. It is navigable for fifteen hundred miles. India's Brahmaputra, the Ganges with its tributaries and the Indus are among the great rivers of the world. The Irawadi is hardly less important. Of mountains and rivers Asia has a lion's share. She has not, however, many lakes.

Afghanistan is the most important Mohammedan state in the Middle East. Though a Persian word for highlander may explain the term Afghans, Afghan chroniclers call these people Beni-Israel and claim descent from King Saul through his grandson Afghana. The country borders on Baluchistan, Persia, Russian Asia and the Northwest Frontier Province of India. Mainly mountainous, the land rises gradually from the stony deserts in the south to the Hindu Kush in the north, a continuation of the Himalayan system called the Roof of the World. The isolation of the people is due in part to the fact that the northern spurs of these mountains present impassable barriers; some peaks reach skyward twenty-four thousand feet and even some passes present the traveler with glaciers, nineteen thousand feet above the sea. This causes the climate to vary sharply not only from season to season but from noon to night. In summer the temperature sometimes rises as high as 100 degrees, but in winter the cold is correspondingly intense; an icy wind



AFGHANISTAN: MOHAMMEDAN STATE OF THE MIDDLE EAST



GRIM KYBER PASS CONNECTING INDIA WITH AFGHANISTAN

This narrow, gloomy defile, running through the Khyber Mountains, in Eastern Afghanistan into Indian territory, is the only path by which heavy traffic can pass from the one country to the other. It has always been an important strategic point and the scene of severe struggles. The road from Peshawar to Kabul was made by the British.



THE HISTORIC AND BEAUTIFULLY SITUATED CAPITAL OF AFGHANISTAN

Kabul is picturesquely placed on a high plateau, some 6,000 feet above sea-level, and is surrounded by a fertile district. Within its walls the scene is less striking; the streets are narrow and tortuous, and the houses, of brick and wood, are mostly windowless. The city has numerous historical associations, and played an important rôle in the Afghan wars.

blows down from the snow-covered mountains and whistles through the narrow valleys, while the thermometer falls below zero.

Except for the military road through Khyber Pass between Peshawar and Kabul, the traveler must follow the valleys and climb the passes by the few rough trails that exist. Much of the region has seen no European since Alexander the Great marched through the country in 326 B.C. on his way to India; and traveling is rarely undertaken even by the natives save in huge camel caravans well armed against brigands.

Deep canyons gash the central highlands. There is one defile between Kabul and Herat, ninety feet in width, that is bordered on each side by fifteen-hundred-foot limestone cliffs; for the same volcanic action that upheaved the Himalayas raised this region, fold on fold of sedimentary rock. In the mountains west of Kabul there are also great boulder bed terraces left by retreating glaciers.

The Afghans have been skillful in irrigating the narrow valleys, especially in the north where the villages are half hidden in spring by the blossoms of the orchard trees. The vineyards are famous

throughout Asia, and the valley of the Herat is noted for its melons. From Kandahar great caravans take fruit down to Quetta, the military station in Baluchistan guarding Bolan Pass. All kinds of ordinary fruits are grown, besides mangoes and pomegranates. In both the south and east two harvests are gathered; the spring crop consists of wheat, barley and lentils, the autumn crop of rice, millet, corn and tobacco. Two other products of value are asafetida and castor-oil.

Afghanistan is comparatively rich in minerals, among which are gold, silver, coal, iron and lead, while the northern part contains copper. However, no organized attempt has been made to develop these resources.

Armed caravans with cattle, horses, and pack animals laden with fruit, silk, carpets, drugs, the wool and skins of the fat-tailed sheep and articles made of camels' and goats' hair make their way to Peshawar, Lahore, Quetta and Bokhara. They bring back tea, sugar, indigo and cotton goods—if the caravan is not plundered along the way by untamed hillmen.

The highlanders do not call themselves Afghans. Certain of the tribes speak

Persian, others Pushtoo, a Persian language to which a number of words from other languages have been added. The most important tribes are the Durani, a people of Persian origin, who have ruled Afghanistan since 1747; the Ghilzais, a race famous for their swordsmanship, who occupy the land between Kabul and Kandahar; the Hazaras, the descendants of Tatars who came from Mongolia, and who are more trustworthy than the other Afghans, as some of them enlisted in the Indian Army as sappers; the Turkish Tajiks and Uzbeks of Afghan Turkestan, the former of which are sometimes employed as domestic servants and in

other subordinate positions; the Aimaks, also of Turkish extraction, who are found on the plains of the Oxus; and the strange Kafirs of Kafiristan in the Hindu Kush. The Kafirs are the descendants of the people who claimed to be compatriots of the Greeks and who gave Alexander and his army a royal welcome.

All of these tribes, save alone the Kafirs, who are ancestor worshipers, are Mohammedans and have in common certain customs, such as blood feuds, and reprisals; but they hate and distrust one another. Though there is a king, who is aided by a Parliament, his word is law only where it is supported by the bayonets of his soldiers. The Afghans are primarily a nation of horsemen. They also breed horses and annually send hundreds to India.

As a race the Afghans are tall, with hooked noses. Their long black hair is greasy. It is said that an Afghan is washed twice—at birth and just before burial. Their religion teaches them hospitality to the guest who has eaten with them; but an expert can steal a blanket from under a sleeping man without awakening him.

The Afghans, however, have no equals at guerrilla warfare. In a country where every man carries his life in his hands naturally everyone is a soldier, though discipline, even in the regular army, is extremely bad, according to Western standards.

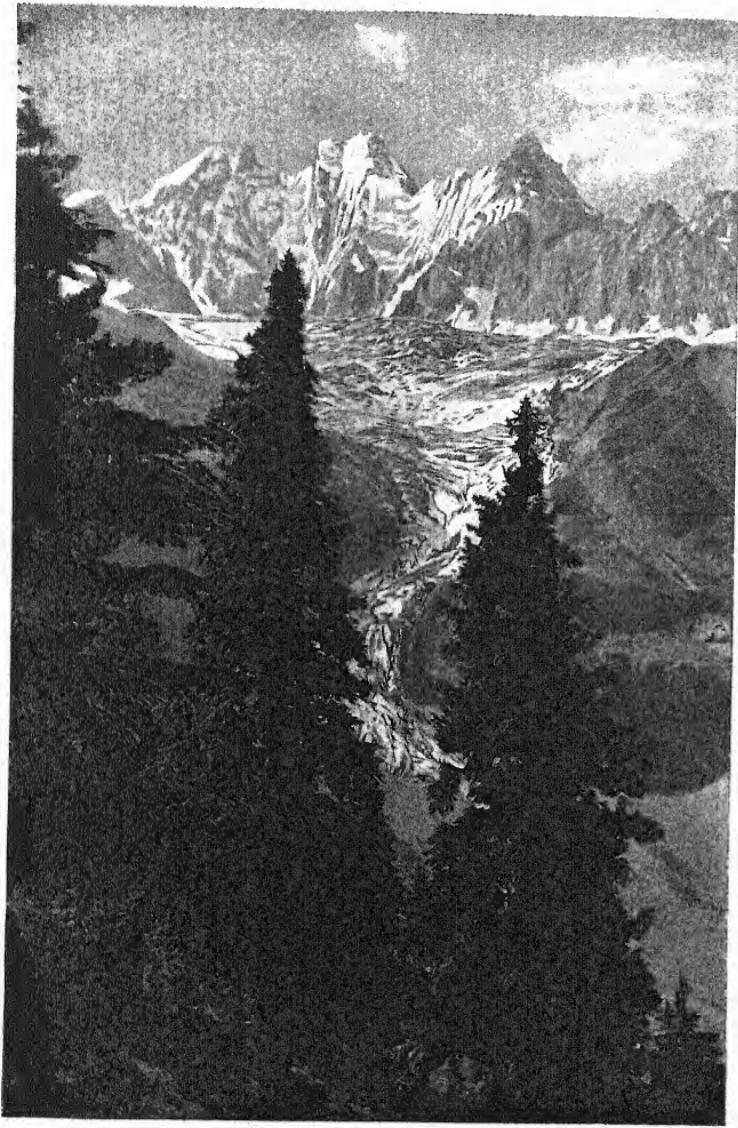
The national costume consists of baggy, dirty-white, pajama-like trousers, a shirt worn outside them and a waistcoat, often elaborately embroidered, over which is sometimes worn a voluminous cloak. On the head is a kullah, or skull-cap, around which is wound a turban with ends falling down the back. The poor wear nothing on their feet or sometimes grass sandals,



Crawford

CAGE OF DEATH IN A LONELY PASS

If one could peer through the bars of this cage there would be seen a little rubbish on the floor which was once a man caught thieving in the Lataband Pass from Afghanistan into Bokhara. He was placed in this iron cage to starve.



EDWARDES

A GLACIER of the Chitral border shows with unusual distinctness the deep trough cut by a wide river of ice moving forward only a few feet a day. Valuable timber is obtained from pine woods that cover the lower slopes of many of these high mountains. In some parts wild gooseberries, hawthorns and roses are met with at altitudes up to nine thousand feet.



Crawford

TWO STURDY AFGHAN GUARDS ON THE ROAD TO JELALABAD

The British military road through the Khyber Pass has been continued by the Afghans, though somewhat roughly, to Jelalabad and Kabul. This road is closely guarded by the Afghan officials, as unauthorized foreigners are not allowed to enter the country. These two men are wearing nondescript uniforms, which shows that they are not members of the regular army, for it has modern equipment. The discipline, however, is rather lax in some of the regiments, though punishments are very severe.



Holmes & Co., Peshawar

YOUNG MOUNTAINEERS WHO RESPECT NEITHER LAW NOR ORDER

Many different tribes are included in the Afghan nation, and the king has a great deal of trouble in keeping his more turbulent subjects in order. The wild mountaineers have respect only for force, and have a very unpleasant and summary way of dealing with officials who venture into their mountain homes without the protection of a regiment or two. All of them, except the pagan Kafirs, are fanatical Mohammedans, born fighters and expert thieves, and are very contemptuous of town-dwelling Afghans.

WILLIAMS

FRUIT FROM KANDAHAR is sent all over Afghanistan, and even to the bazaars of Quetta, Baluchistan. The soil of Afghanistan is fertile but rainfall is scanty, so that irrigation is necessary in most parts. Each of these men wears a turban, the appearance of which is somewhat rope-like, wound around a skull-cap which is called a "kullah." This is the usual fashion among the tribes of the Indian frontier and of Afghanistan. The fruit exposed for sale includes grapes, pomegranates, sugar melons and dates. The dates, however, come from Iraq (formerly Mesopotamia).





EDWARDS

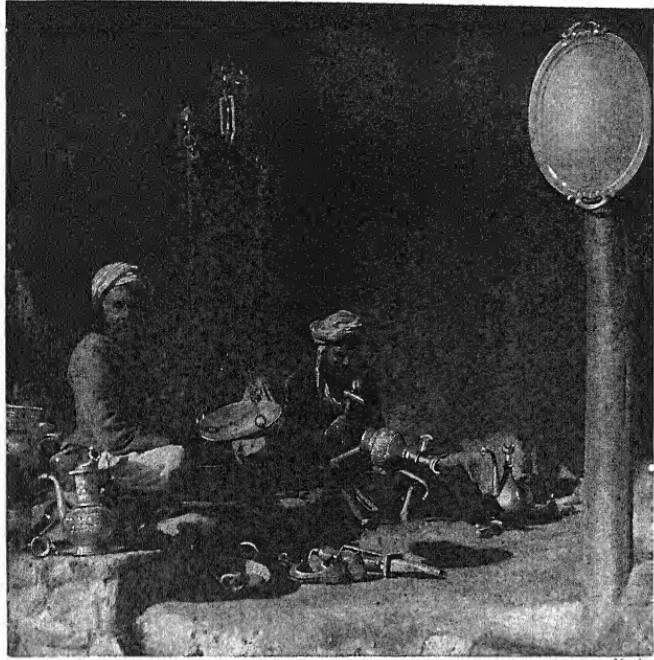
AFGHAN WOMEN work very hard, and in consequence they lose their good looks at an early age. One of the hardest tasks that falls to the lot of a poor woman is that of collecting wood. Many miles of rough ground must have been covered by this woman before she gathered the unwieldy load that she bears upon her back, for the land except in the valleys is barren.



Ali Shah

NARROW THOROUGHFARE IN THE ANCIENT CITY OF HERAT

Founded by Alexander the Great, Herat, "the key of India," is one of the most important places in Afghanistan. It is the capital of the province of Herat and is situated in a beautiful and fertile district about sixty miles from the Persian frontier. Most of the buildings are constructed of mud bricks and wood, and the streets are very narrow.



Manley

SKILLFUL METAL WORKERS IN THE BAZAAR AT KANDAHAR

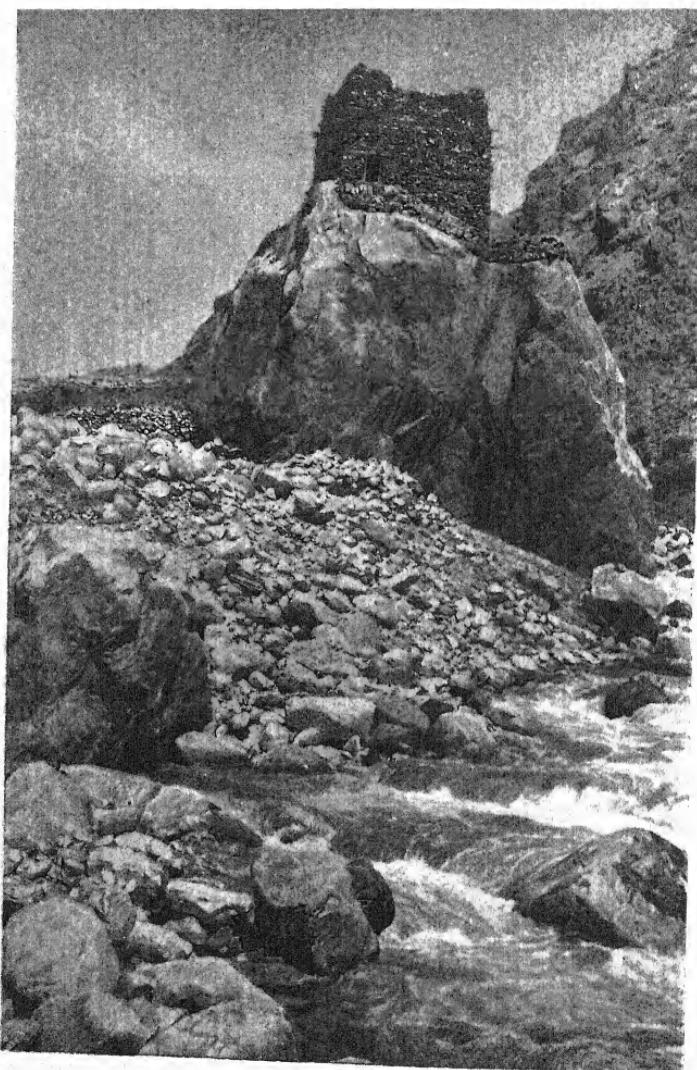
Kandahar, a city of sixty thousand people, is the most important commercial centre of Southern Afghanistan. The Afghan, delighting in cultivating the land that he owns, despises shop-keeping. For this reason nearly all the merchants and craftsmen are foreigners from India or Persia, and the industries are not numerous.

but the wealthier classes affect richly worked leather slippers.

Outside the towns, such as Kabul, Kandahar, Herat and Ghazni, the Afghans live in fortified villages, with the local khan's or chief's, house, which usually has a high tower at one corner as the citadel and rallying point. The ordinary house is a single-story structure built of mud bricks, with a flat roof on which the family sleeps during the summer. The windows are without glass and have thick wooden shutters. The door is of rough timber and is secured at night by a heavy beam thrust through staples. No carpets

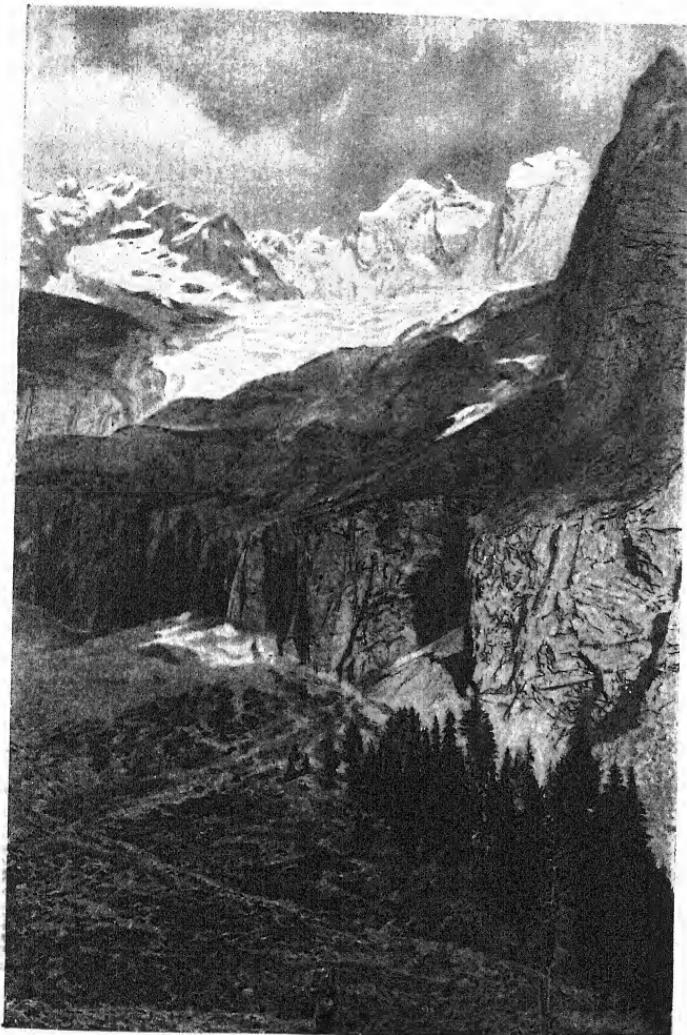
cover the mud floor: a string bed or two and a pestle and mortar for grinding grain comprise the furniture. The kitchen is outdoors in a walled courtyard at the back and consists of a mud oven, a pot for boiling meat and a sheet of iron on which thin cakes of bread are baked.

Like nearly all Eastern races, the Afghans are kind to their children, of whom the boys are the more prized by the parents. Perhaps this is only natural in a land where every man is wanted for raiding or for protection against raiders and where the son must carry on the blood feuds of the father. Though elementary



EDWARDES

STONE WATCH TOWERS, perched high upon such almost inaccessible crags, guard the passes leading into Afghanistan as well as many of the villages. Blood feuds are carried on all over the country, and the fierce mountaineers frequently raid the more peaceable villagers of the plains. Every man must, therefore, be ready to protect his property as best he can.



EDWARDES

IN MOUNTAINOUS KAFIRISTAN live the pagan Kafirs, about whom little is known, although it has been more or less established that they are descendants of a people who claimed kinship with the Greeks when they marched through the country to invade India. Notice how the conifers become dwarfed as the tree line ascends the frozen slopes of this rugged land.

education is compulsory and colleges have been founded at Kabul, the only education received by large majority of the boys is instruction in the Koran from the village mullah, or priest.

Afghanistan is the region that dominates India's overland communications with Europe; its southeastern border is India's North West Frontier. Actually there are two lines, the political boundary which is shown on maps, and an "administrative boundary" which runs irregularly about thirty miles east of the political boundary. The area between is known as tribal territory; it is governed by the tribes themselves. This has proved to be a convenient arrangement as Afghans are extremely sensitive about trespassing on their territory and the British can thus deal with raiding tribes without entering Afghanistan proper. The country is little developed as Afghans are suspicious of change. In their resistance to Western reforms, it was possible to remove Europeans from

Kabul by aeroplane, over forested ravines and precipices and snow-filled defiles, which have always made it easy for the Afghan mountaineers to maintain their independent ways against the inroads of civilization. In the meantime, it seems a matter for manslaughter to the Afghan Moslem who glories in his beard to be ordered to shave, while the substitution of the Western hat and trousers for the fez and the loose nether garments in which he is accustomed to sit cross-legged on the ground is an infringement of his ancient rights to which he will not be easily converted. The unveiling of his womenfolk, the forbidding of the court officials to have many wives, and the sight of his queen in Parisian short skirts was a shock ill calculated to bridge a gulf of thousands of years of conservatism in this regard. Manhood suffrage was, however, adopted as one step toward progress.

AFGHANISTAN: FACTS AND FIGURES

THE COUNTRY

Bounded on the north by the Turkmen Socialist Soviet Republic of the U.S.S.R., on the east and south by western Pakistan and on the west by Iran (Persia). The area is 250,000 square miles. The population, according to the latest Afghan estimate, is about 10,000,000.

GOVERNMENT

Since 1922, the government has been a constitutional monarchy with legislative power vested in a parliament which consists in a king, a Senate and an Assembly. The Senate is made up of a maximum of 45 members nominated for life by the king; the Assembly of 138 members who are elected. The country is divided into 7 major and 2 minor provinces, each of which is under a governor. In 1926, the title of King instead of Amir was adopted.

COMMERCE AND INDUSTRIES

Most of the country is mountainous, but the fertile plains yield well with the assistance of irrigation. Two crops a year are harvested, one in autumn consisting of rice, millet and corn and the other in spring consisting of wheat, barley, peas and beans. Fruit and vegetables are abundant. Fat-tailed sheep furnish the chief meat diet. The fat of the

tail is used as a substitute for butter, and its wool is the principal export. Horses, camels and goats are raised also. Minerals include copper, lead, iron, coal, gold and lapis lazuli. The chief industries are manufactures of silk, felts, carpets, and articles from camels' and goats' hair. Exports, chiefly to India, are raw wool, manufactured woollen piece goods, shawls, fruits, vegetables, asafetida and other drugs, spices, cattle and hides, and the imports are cotton goods, indigo and dyeing material, sugar, tea, hardware and leather.

COMMUNICATIONS

There are no railways in the country, and there are practically no navigable rivers. Merchandise is carried by camel and pony on government trade routes. In the larger towns, there is telephone and telegraph service.

RELIGION AND EDUCATION

Nearly all of the people are Sunni Mohammedans. Elementary education is free and there are various special schools for higher education. Kabul has a university.

CHIEF TOWNS

Kabul, the capital, population about 120,000; Kandahar, about 60,000; Herat, 85,000; Mazar-i-Sharif, 30,000.

INDIA THE WONDERLAND OF THE EAST

Its Splendor of Princes and Palaces

India, a vast country of southern Asia, rich in natural resources, is slowly changing. A new independence has come with the partitioning (1947) of British India into independent dominions—the Dominion of India, and Pakistan—largely along religious lines. The Dominion of India is populated mainly by Hindus, Pakistan, by Moslems. Many of the native states will probably form alliances with one of the dominions. The new governments have many problems to solve, but their tasks have been attacked with optimism. This article will present the splendors of the India of yesterday and to-day. In the native states, which are governed by Indian rulers, there still remains much of the gorgeous display that dazzled the eyes of the first European visitors. Guns and carriages of gold and silver, ropes of pearls, diamonds and other precious stones, scores of retainers in gorgeous uniforms—all these things are to be found in the sumptuous palaces of the princes.

THE land of "purple Indian dusk, with its scent of sandal, incense and musk," of which Lawrence Hope has musically written, is the home of teeming millions of brown people who have only recently tasted the fruits of independence after centuries of foreign rule. For it is only since 1947 that the country has been divided into separate dominions within the British empire. The land known as British India became the Dominion of India, where the majority of the people are Hindus; and the Dominion of Pakistan, predominantly Moslem. Native, princely states were offered the choice of joining either of them, or of remaining semi-independent principalities.

India has been a ground of promise for hundreds of years. Before Columbus searched for the land of spices, it was India's fertile river valleys that tempted the Asiatic hordes from the arid regions beyond the Himalayas.

Before one can fully appreciate India's history, her people, her religion and her importance in the careful balance of world affairs, one must remember her geography. The middle one of three Asiatic peninsulas jutting southward, it is a country as large as continental Europe without Russia. For ages its natural barriers of high mountain wall and stormy tropic seas largely protected it from the influence of the rest of Asia.

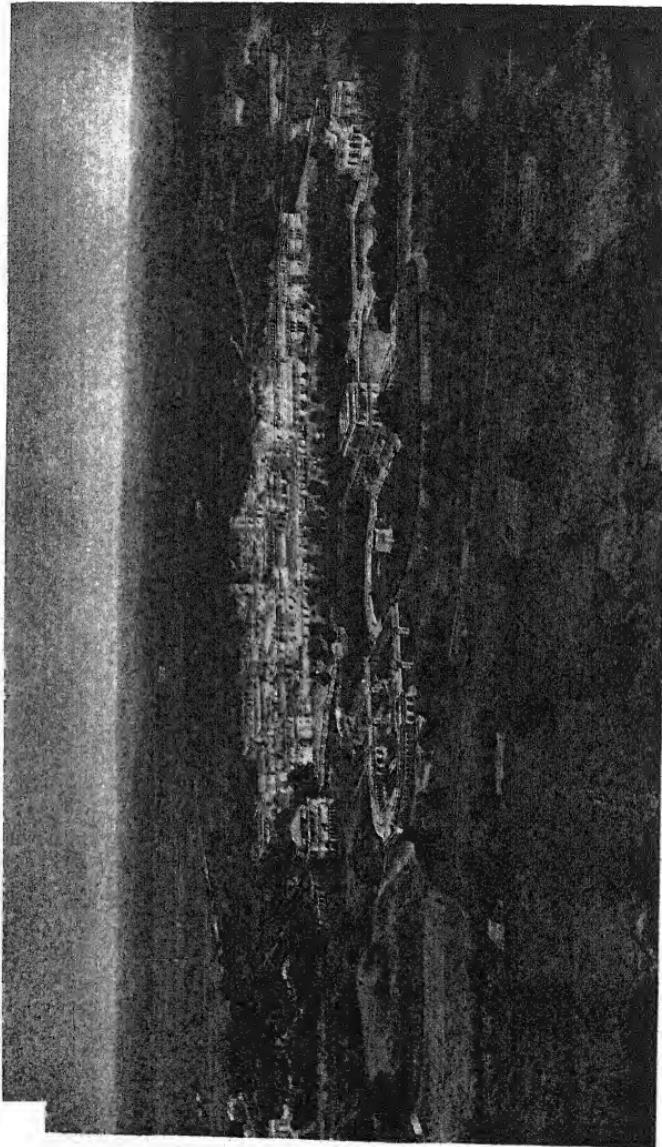
Beyond the double mountain wall of the world's highest range lies the tableland of

Tibet, on the east, with Afghanistan on the west just north of the Baluchistan States. Off the southern tip of the triangle that dips between the Bay of Bengal and the Arabian Sea lies the former Crown Colony of Ceylon, now a dominion of the British Empire. To the east lies Burma, which has become an independent republic.

India is divided into three regions geographically, that of the Himalayan highlands, that of the great river plains of Upper India, fertile with the silt brought down for centuries by the great Himalayan rivers, and that of the broken table-land or the Deccan of Central and Southern India. The one somewhat irregular wet season depends almost altogether on the southwestern monsoons or trade winds bearing moisture and discharging it along the western Ghats and the eastern Himalayas. The latter region probably gets the heaviest rainfall in the world. For India has contrasts as sharp as those between arid Baluchistan and water-logged Bengal. During the winter months the winds are generally northeasterly and the weather prevailingly dry and clear. As summer approaches, the winds change; they come for long distances from over the Indian Ocean and arrive laden with moisture; and an early summer gives way to steaming humidity. These seasonal winds are the monsoons. When the rainfall is light, as in two areas in the south and northwest, there is famine, though a vast system of irrigation now reaches forty million acres in various parts of

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the ruler of a native state so important as Gwalior. Within its walls are five old palaces, some of which were once of the greatest magnificence. This photograph was taken from the huge fortress which, perched on its high rock, frowns over and offers protection to the town of Gwalior.

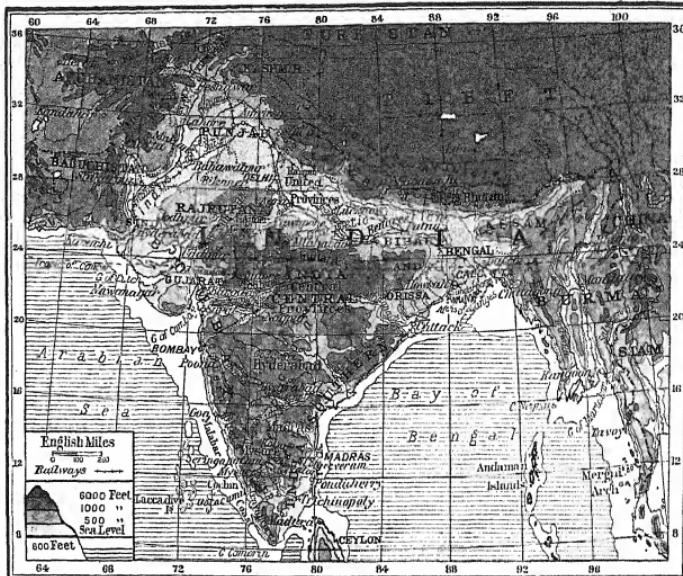


THE PEARL PALACE of the Maharaja Sindha of Gwalior stands in the middle of a beautiful park known to the natives as the Phul Bagh, which means the Garden of Flowers. The palace, with its massive buildings, its pavilions, pleasure grounds and ornamental lakes, is a residence worthy of

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THE FORTRESS OF DAULATABAD, the ancient Deoghar, stands in the territory of the Nizam of Hyderabad. It was built in the thirteenth century, and its defences were impregnable. The fort crowns an isolated granite rock, the sides of which have been made perpendicular to a height of a hundred feet all around. On the encircling plain beneath, one will find six lines of stone walls, and the bridge over the great moat leads to a passage cut through the rock. On the summit stands a pavilion and the citadel, which is reached by a flight of exactly one hundred steps.





INDIA, RELIC OF AN OLD CONTINENT AND A VANISHED SEA

India. On the other hand, Bengal, Bihar and Orissa in Eastern India suffer rather from flood and cyclone. At Darjeeling, the health resort of the hills, the rainfall ranges from 122 inches to the extraordinary figure of 229 a year and is even heavier on the lower Himalayas; and during freshets the eastern rice swamps become veritable fresh-water seas.

The Himalayas, rising in many peaks over twenty thousand feet in height, form a northern wall over which the ancient trade routes could advance only at certain high passes. Bolan Pass and a few others are still the gateway into Afghanistan, thence to remoter regions such as Russia. These mountains, peopled by certain Mongolian tribes, send down rainfall from both their northern and their southern slopes to the plains of India. Up in the northern tip, where the ranges bend almost like the top of a diamond, lies the Vale of Kashmir, and high in the eastern Himalayas, the independent states of Nepal and Bhutan. The river plains of Northern India, wa-

tered by the rivers from the mountains, are rich with the deep alluvial loam and silt left by the receding waters that once covered all these lowlands.

Here was the theatre of the ancient race movements, here still live representatives of the Aryan race, and here to-day exist the most densely populated provinces. These plains, which include the Punjab, Sind and Rajputana, the United Provinces, Bengal and Assam, are watered by three great river systems. The tributaries of the Indus and the Sutlej start westward through the mountains, the Brahmaputra flows eastward, while the third river drains the southern slopes before it becomes the mighty Ganges. The Indo-Gangetic plain, stretching thus from sea to sea, varies in width from ninety to three hundred miles.

It is the triangular tableland of the peninsula that has been the arena of the long struggle between the Aryans from the north and the aboriginal Dravidians now largely confined to the south. This Deccan region is tropical and is bounded on the

INDIA THE WONDERLAND OF THE EAST

north by jungle-clad hills, while its sides are hemmed off from the ocean by the western Ghats, whose rivers flow across the peninsula to outlets through the more broken eastern Ghats. The Deccan includes the Central Provinces, Berar, Madras, Bomlay and Hyderabad.

Everywhere in India there are tigers, though the big cats are now rare on the plains. They frequent the haunts of the deer and the wild hog, though they prey upon domestic cattle and occasionally one develops a taste for human flesh. Lions are rare, but leopards are common, as are the cheetahs used in hunting. Wolves are plentiful. There are several species of bears, and the disgusting hyena is rather common.

Elephants, which are found everywhere save in the extreme northwest, favor the hills, especially in the region stretching through Assan. Unfortunately, those in the Deccan have in times past not been protected by any game law; but now every-

where in India elephants are a government monopoly, for the docile great beasts are extensively used in the timber trade and in government transport. The rhinoceros is found chiefly in the eastern section. In the desert, camels are used and in many parts of India, domesticated wild asses are ridden by the natives.

India has a humped cow, and the gentle bulls that roam the city streets are objects of veneration not to be molested even when they block the traffic. The bison of the hills of the northeast frontier are domesticated for sacrificial purposes by the aboriginal tribes. Water buffaloes haunt the swamps, wild hogs come foraging from the jungle gloom, and there is a mongrel dog, the pariah, that runs wild, since no true Hindu will take life in any form. For the same reason the serpents, which find a fat menu in the billions of rats of all kinds, hang undisturbed from the forest trees, swarm into the village gardens and during the rainy season even crawl into



Manley

INDIAN POTTER MAKING FUNERAL POTS UPON HIS WHEEL

The potter often travels from village to village in India, supplying the needs of the people. Though most Hindus now use cheap imported vessels for household purposes, the native craftsman still supplies them with the pots employed in their funeral ceremonies. For this work he employs a potter's wheel like the one shown above to aid his clever fingers.



SPLENDID SOLDIERS, such as these Marathas or Mahrattas of central and western India, in the seventeenth and eighteenth centuries conquered a number of states now largely under British rule. They were defeated by the British in 1803 and again in the war of 1816-18. The Marathas are Brahmins and number around twelve million. They are fine Hindu types.

TALBOT

native dwellings unmolested. Most of these snakes are harmless to mankind, but the hooded cobra is deadly. Luckily it is industrious in reducing the numbers of the bandicoot, a three-pound rat highly destructive to crops. Resourceful monkeys chatter through the jungles.

Of the various deer, the sambar and the antelope of the salt plains of the coast are the most numerous. In the high Himalayas an ibex, the barhal, or blue sheep, and a goat closely related to the chamois are important to native industries. Reddish wolves infest the open country, jackals yell hideously at night and packs of dholes, or wild dogs, hunt silently through the jungles. Crocodiles menace the ceremonial bather of the rivers. Fresh-water fish, especially carp and catfish, are so abundant as to be a staple food of the rice-eating natives. The English sportsman's favorite is a salmon-like species of barbel.

Peacocks, Parrots and Falcons

Of birds, there are numerous water-fowl and game birds, but when one thinks of India one thinks first of the parrots that flash colorfully through the jungle, the peacocks that strut in palace grounds and the herons that watch the streams for fish. There are several species of vultures, and many of eagles and falcons. The natives cage a sort of starling, the *maina*, that can be taught to say "Rama." Noxious insects, mosquitos or scorpions, according to the humidity of the region, and at times clouds of destructive locusts may be added to the debit side of India's wild life, and on the credit side the silk-worm and the insect that produces lac.

Sure in the mountains, we have a climate too hot, much of the year, for white men—too hot even for the natives to court exertion—but also a country wherein there is no need for man to exert himself to any great extent for food and shelter. Thus there is time for intricate religious observances. The fatalistic tendency has flourished in a country where the battle with the vicissitudes of nature has often been a losing one. As lately as 1905, a severe earthquake in Northern India caused the loss of between three and four thousand

human lives. Two factors remain to be mentioned, the rigid caste system, by which the early Aryan conquerors have for the most part preserved their racial integrity, and the inharmonious element of the Mohammedan invaders whose religion is a militant one and diametrically opposed to the prevailing Hinduism.

Fair-skinned Aryan Conquerors

The race originally inhabiting this subtropical country was the stocky, flat-nosed, dark-skinned Dravidian. Long before the time of Christ, there came pioneering into Northern India, through the high and difficult passes of the Himalayas, conquering hordes of tall, fine-nosed, comparatively fair-skinned Aryans of the same stock from which sprang the races of Europe. For long ages the mountain wall and the stormy nature of the seas that sweep the remaining sides of the somewhat diamond-shaped country kept India to herself, save for the armies of Alexander, a few Chinese pilgrims and the fierce Mohammedan invaders. It took the discovery of the trade route around the Cape of Good Hope to bring Europeans. Then three groups sought successively to benefit by the riches of the fabled land, the Portuguese, the Dutch and the English East India Company. When the British government intervened in Indian affairs, partial peace prevailed for a considerable period, disturbed only by the sporadic but increasing demands of the nationalists, both Hindu and Mohammedan. We shall read of this, however, in the chapter on India's millions.

Land of the Five Rivers

Agriculture has always been the essential industry. The fertile plains of the five rivers, rich but requiring irrigation, have ever since been the bone of contention with invaders. Yet prior to the development of good roads the Punjab has been hemmed about on three sides by regions that offered no market for surplus produce and from which, in times of drought and famine elsewhere, no food supplies could be obtained. There has, however, always been travel via the Jumna and Indus.



THE DANCING GIRLS execute movements which hold the attention of an Oriental for hours, although to the western taste the performance is monotonous. Enveloped in voluminous draperies, the performers move in slow rhythms and their hands aid in the interpretation of the dance. Their performance is supposed to represent incidents in the life of Krishna, "the black," an Indian god worshiped as invincible in war and love, with whose worship is associated brilliant color, the perfume of flowers, milk and honey and all things joyous.



NAUTCH GIRLS, in their gorgeously colored costumes, are a prominent feature at entertainments in India. These girls perform in theatres or can be hired to dance at Indian marriages or at the feasts for the amusement of honored guests. In many Indian temples Nautch girls are among the attendants of the gods, and sing and dance before them at certain hours. They also weave the elaborate wreaths of flowers with which the images in the temples are adorned, and take part in many sacred festivals and religious processions.



Henzar

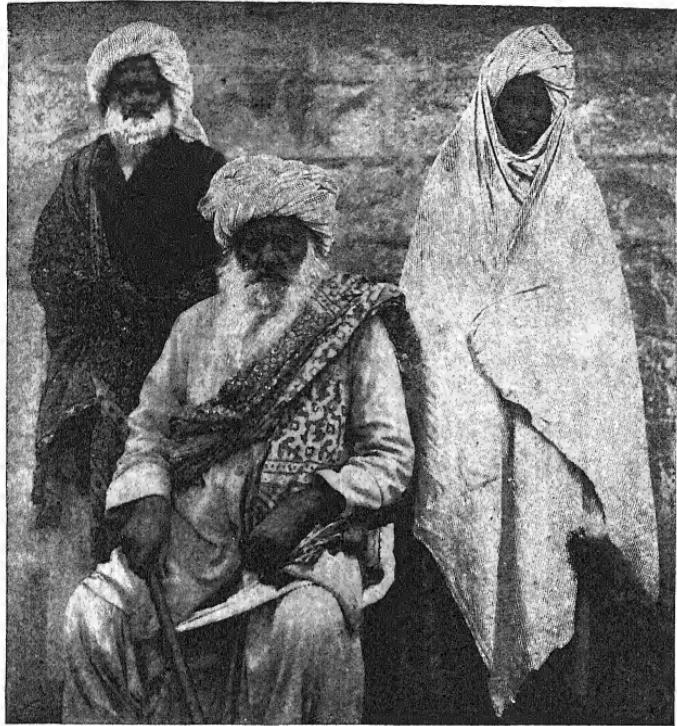
THE HEAD BOATMEN OF THE RAJAH OF MANIPUR

Attired in their national dress, with egrets in their turbans to indicate the prestige of their calling, these boatmen are ready for the annual water festival. Manipur, a northeast frontier state, has a caste system of its own, founded chiefly on a system of forced labor which has been abolished by the British. Their women hold an unusually high position.

The Punjab has a complex civilization. The majority of the Aryan invaders settled in the Punjab. Tribal feeling was strong, resulting in the early days in a joint ownership of the villages. Even today ninety per cent of the population live in villages where the communities are governed by a committee of elders and a village assembly. In these villages Hinduism arose with a caste system and rules of ritual but there have been several offshoots from the stem. The Mohammedan invaders came offering their faith with the sword, a faith that held the equality of all believers and substituted for idols, One Great God Allah. They made converts

to Islam of most of the agricultural tribes of the western Punjab. Later the Sikhs, a church militant, developed from Hindu monotheism.

The introduction of British rule brought peace and a certain measure of prosperity to India. Yet many native Indians opposed British domination. The feeling of hostility to the English came to a head after World War I, when Mohandas K. Gandhi began the Swaraj or Home Rule movement. The British attempted to placate the Indians by offering them a constitution (1935), providing for the federation of the eleven autonomous provinces and the native Indian states. Still agitation continued.



Rodd

Proud Old Chieftain of Sind with Two of His Attendants

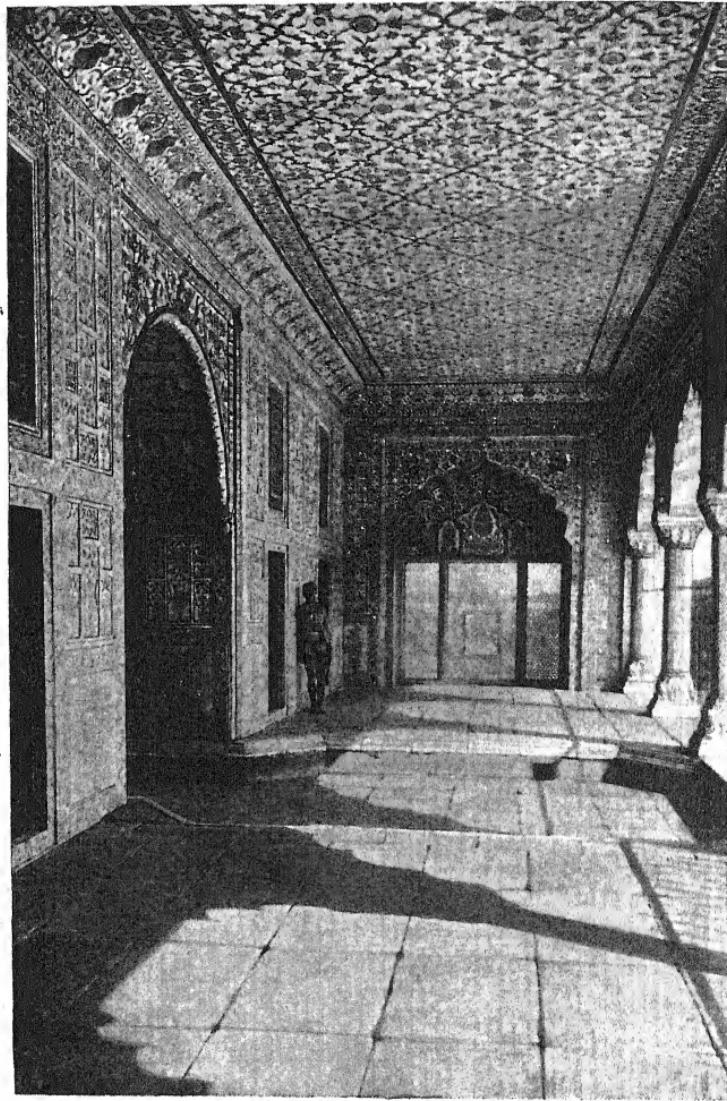
More than half of the inhabitants of Sind, a province of Northwest India, are Mohammedans, easily distinguished from the Hindus by their dress and by the fact that the men usually wear turbans of a special pattern. With his symbolic turban and dignified bearing, this Mohammedan chief is a figure of importance.

Though the princes of the native states pledged their loyalty to Great Britain at the beginning of World War II, Gandhi and other Hindu leaders demanded immediate independence for India. When this demand was refused, the advocates of independence launched a campaign of civil disobedience that led to many acts of violence and the arrest of Gandhi and other leaders.

Let us now inspect the splendors of costume and architecture that would interest the tourist. To see the great Indian princes in their elaborate palaces, attended

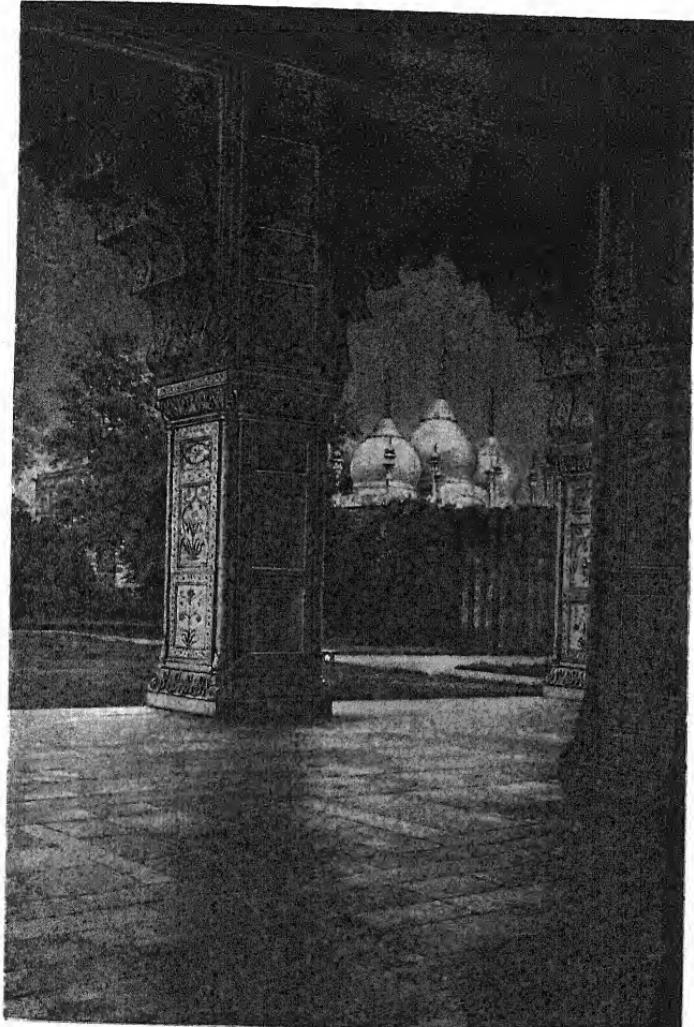
by fan-bearers and jeweled courtiers, makes us think that we might have been carried away on some magic carpet to the far-off times of the Arabian Nights.

One night in Mysore, the palace of the Maharaja was one bewildering mass of electricity. Every window and doorway was outlined, every tower and dome and turret was pricked out with those little white lights—there seemed to be myriads of them. All around the square before the palace were the buildings of the government, and they also were ablaze with



© REALISTIC TRAVELS

THE PAINTED PALACE, shown above, is part of the vast palace of Shah Jahan at Delhi. Built to overlook the river Jumna, it was once the residence of the Mogul emperor's chief wife, who, according to Eastern custom, did not have the rank of empress. The building received its name from the paintings that cover the inner walls, arches and the ceilings.

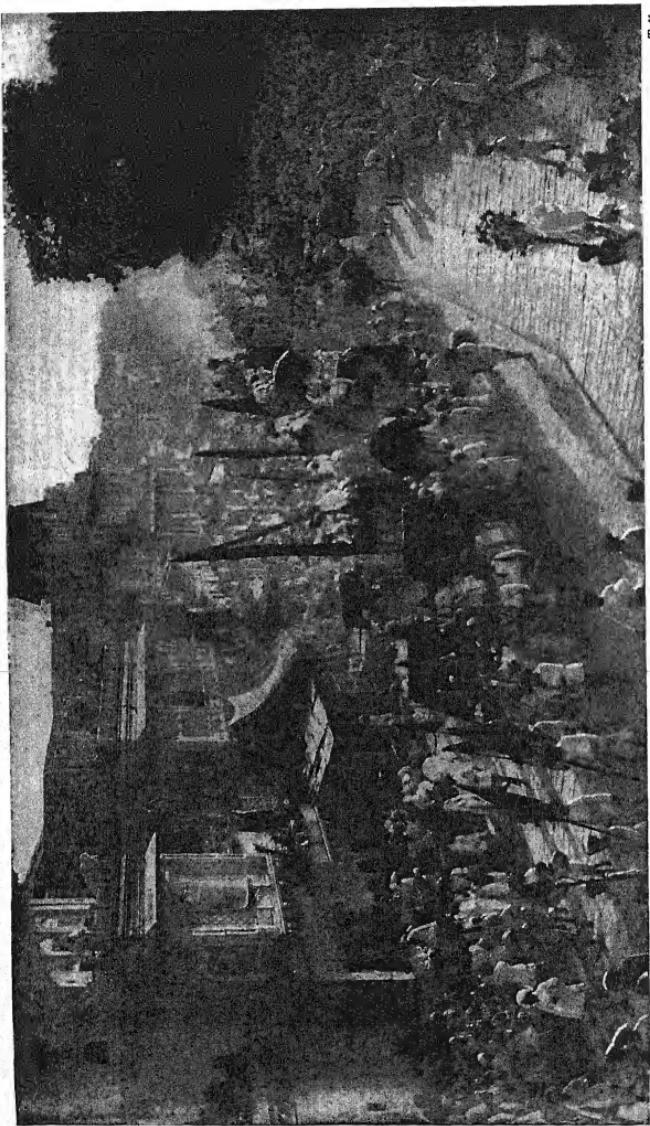


CONTIN

FLORAL DESIGNS made of precious stones cover the marble pillars and arches of the Hall of Private Audience at Delhi. Here, among other priceless treasures, once stood the splendid Peacock Throne, on whose back two outspread peacocks' tails were worked in their natural colors in jewels. Through one of the arches of the Hall we see the Pearl Mosque.

Taboo

ORIENTAL SPLENDOR OR THE PROGRESS OF THE MAHARAJA OF GWALIOR THROUGH HIS CAPITAL
A column of armed men and elephants hung with rich trappings march subjects crowding their balconies and the street known as the Sarafa, or merchants' quarter, in Lashkar, the capital of the state of Gwalior. Lashkar is a modern city that has grown up near the old town of Gwalior, famous for its Jain and Hindu antiquities.





SUN-LOVING MAHA WOMEN AT THEIR HOUSEHOLD TASKS

The Mahas, who live in the Maratha country west of Central India, are privileged because their ancestors helped an emperor of olden times. They receive free bread every day, collect taxes and act as government messengers. The figures on the right of the door of this hut, whose inmates are Christians, are for purposes of the Indian census.



Walker

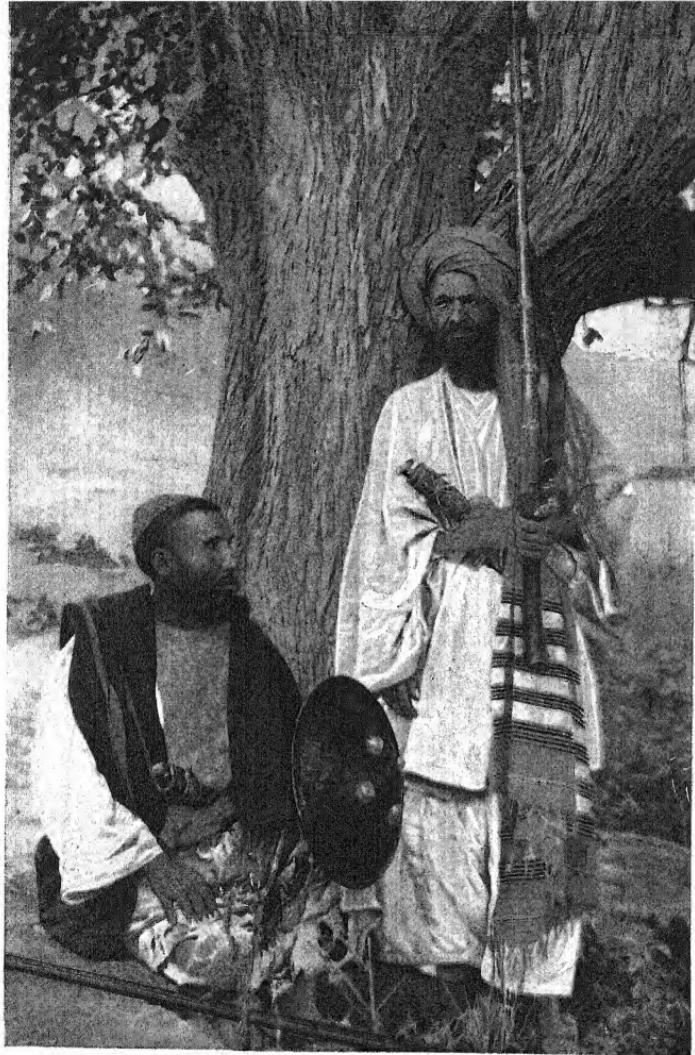
BARE LIVING-ROOM OF A LOW CASTE FAMILY OF NORTH INDIA

There is little comfort in this Indian home. Behind the low wall against which the husband leans, smoking his native pipe, the household sleeps. The door behind the veiled wife, who sifts grain, squatting on the bare floor like the rest of the family, leads to the only other room in the house. In front is the simple fireplace of baked clay.



REWAH'S EXECUTIONER must have been a terrifying figure, in the days of hand-to-hand combat, with his shield and his scimitar, his armor studded with great spikes. Notice the narrow hilt of the sword, for most Hindus have small hands. Nowadays, the colorful uniform, with its suggestively aggressive spikes, is worn only by a retainer of the Maharaja of Rewah.

BOURNE & SHEPHERD

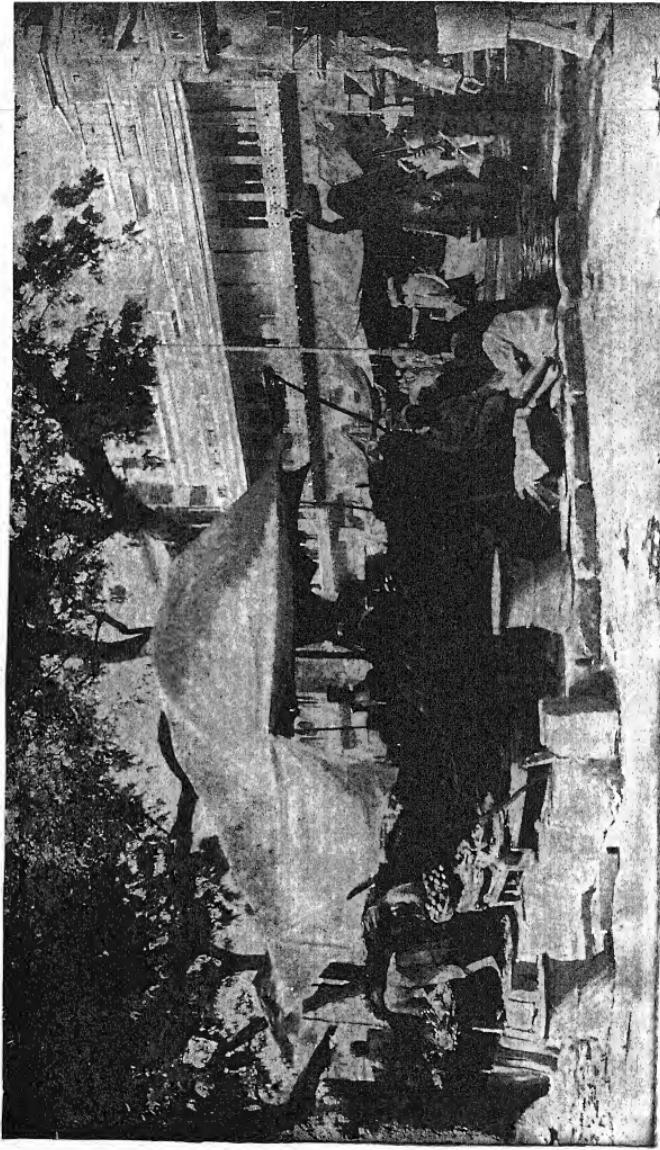


PATHAN TRIBESMEN, men of the Afghan race, lovers of warfare and bold thieves, have long been a source of trouble on the mountainous northwest frontier of India. If attacked, they retire to their wild mountains. Because of their excellent marksmanship and skill in primitive warfare they are sometimes a match for the better armed attacking party.

Bushby

FRUIT AND VEGETABLES IN TEMPTING HEAPS ON THE STALLS OF AN OPEN-AIR MARKET IN OLD DELHI

Old Delhi, once the capital of British India, with a population of something like half a million, has developed into a flourishing commercial city. Not only are its thronged bazaars and its craftsmen, celebrated for their work in ivory, wood and precious metals, a source of real prosperity, but biscuit and sugar factories, cotton and flour mills have been built. A residential university was established at Delhi in 1922, and there are about sixty newspapers and periodicals published in this important centre. We see above a typical open-air market.





Comyn

BUSY HOUSEWIVES OF CENTRAL INDIA WASHING THEIR GRAIN

Since the Hindus are forbidden by their religion to eat meat of any kind, grain forms their principal foodstuff. The people of the Central Provinces live on cakes made of maize and millet and on fruit and vegetable stews. The maize and millet, which they cultivate in their little plots, are washed and dried in large flat vessels.



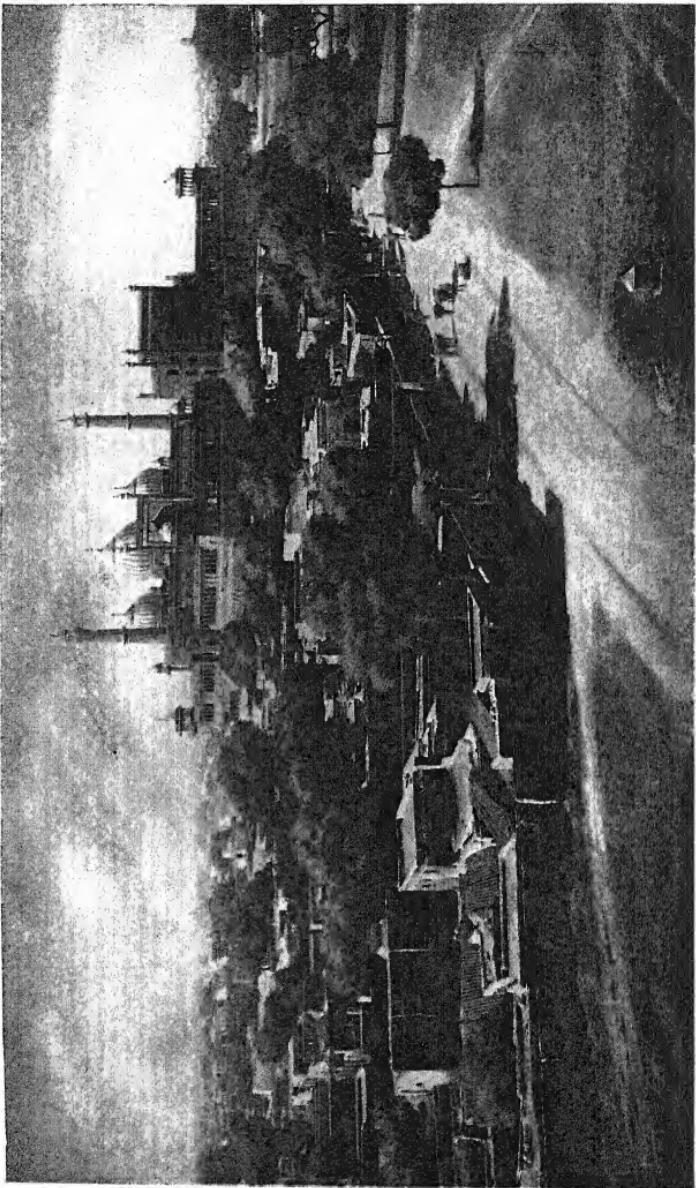
Walker

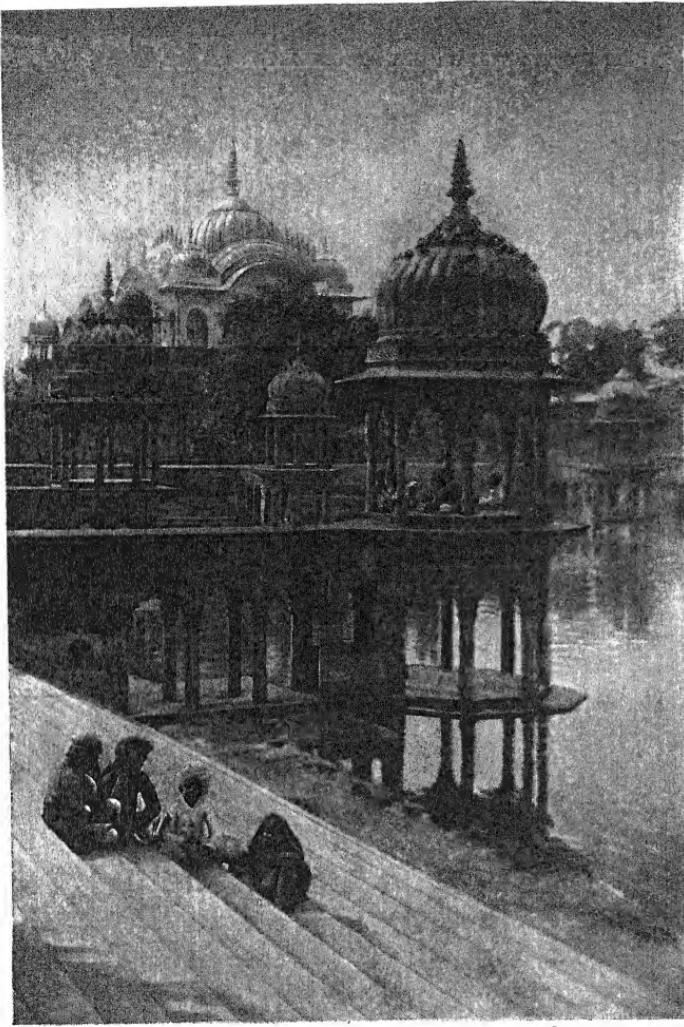
LITTLE SCHOOLGIRLS OF HIGH CASTE INDIAN FAMILIES

Only one out of thirty-five women in India can read and write. Some of the young women attend school after marriage. Many of the wealthier families, however, now send their daughters to mission schools like the one these girls attend at Khurja, near Delhi. At their feet are slates on which they have been writing in Hindu characters.

© E. V. A.

DELHI'S GREAT MOSQUE, the Jama Masjid, is one of the largest ago, the huge doors of the main gateway were opened only to admit mosques in all Islam. Three domes of white marble rise from the roof. The two minarets are one hundred and thirty feet in height, and from by personages of great prestige; other visitors may enter only by the wicket. The mosque was built by Shah Jehan in the seventeenth century.





© UNDERWOOD & UNDERWOOD

AT ALWAR, beside the still waters of the tank, is the marble cenotaph of a former maharaja of the tiny native state of Alwar. Blue pigeons flutter around the buildings, and gorgeous peacocks strut about the stone pavements. Children play upon the steps leading down to the water, while their elders gossip in the shade of one of the pavilions.

lights. The big square was crowded with thousands of people waiting cross-legged on the ground for a torchlight procession. It was a long wait—Orientals are never in a hurry. At last we caught the sound of music, and the procession entered the square.

A Maharaja's Gorgeous Retinue

There were companies of Indian soldiers in uniform, the Maharaja's own cavalry in white and gold and huge turbans, with leopard skins thrown over their saddle-bows; next camels striding along with noiseless tread; elephants, one behind another, their howdahs flashing with bright colors. At last came the Maharaja of Mysore dressed from head to foot in garments of cloth-of-gold, his necklaces worth a king's ransom and his silk turban brilliant with diamonds. How proud his elephant looked, as with stately tread he bore his master to the door of the palace! Then he paused, a ladder was placed by the attendants, and amid cheers the Maharaja alighted.

Many of the ruling princes of India are incredibly wealthy. The Gaekwar of Baroda has a diamond necklace—almost a breastplate of gems. One of the diamonds is said to be among the largest in the world. Scores of others are the size of marbles. Nor is this by any means his most valuable necklace.

India's All-powerful Princes

Powerful, indeed, are some of these princes. They are practically kings in their own dominions, making their own laws, raising their own taxes, having their own prime minister and cabinet ministers, though all of them recognized the British King as their overlord. The state of the Maharaja of Mysore is the size of Scotland; the dominions of the Nizam of Hyderabad, the largest of these states, are nearly as large as Great Britain, with a population of over fourteen millions.

Many of the ruling princes live in palaces. That of the Maharaja of Gwalior stands in a park of groves and lakes, most of which he had given to his people. Within, there are Persian carpets and

cushions. In his study he had telephones, electric lights and filing cabinets. In his garages stood various motor cars, though for state occasions he used elephants. In his palace gardens he even had a diminutive railway connecting one part of the grounds with another. The late Maharaja was an educated man and a successful ruler. Unfortunately in June, 1925, this great prince died. His son George, then a little boy, inherited all his magnificence.

Fond of Dazzling Spectacles

The Indian princes love display and often go about attended by companies of men in medieval dress or ancient armor. One of the spectacular scenes India witnessed in our century took place in Delhi in 1902. It was the great Durbar at which the Viceroy proclaimed Edward VII Emperor of all India. All the ruling princes were present, every one of them eager to outshine his rivals. The spectacle was dazzling. Proudly the slow procession of elephants, the largest India could produce, passed along the streets.

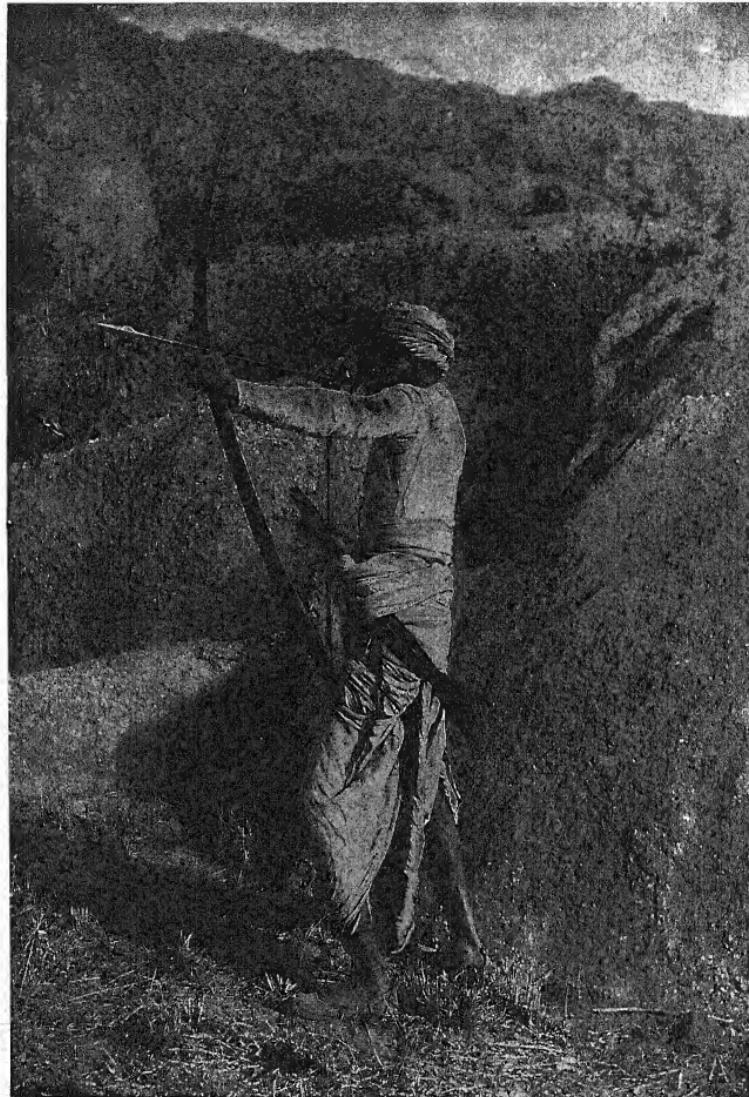
Some of them were covered with cloth-of-gold and ropes of pearls, others with dazzling emerald or crimson. The princes who rode upon those elephants were descendants of long lines of kings who had ruled great peoples, built up kingdoms and sometimes lost them, and created palaces and temples that rank among the most wonderful in the world.

More than nine hundred years ago, the Mohammedan hosts, led by Mahmud of Ghazni, called Mahmud the Great, burst through Khyber Pass. With green banners waving and the shouts of "Allah Akbar!" (God is Great) echoing from the crags, they swept through the defiles into India. During thirty years, Mahmud invaded India a dozen times or more. The Hindus fought bravely, but city after city was taken. Sometimes Indian women threw themselves into the burning ruins of their houses to save themselves from falling into the hands of the enemy. Mahmud, having thus spread the teachings of Islam by the sword, destroyed idols and overthrew temples wherever he went.



BOURNE & SHEPHERD

THESE OFFICERS are recognizable as members of the Sikh religion (founded in the 15th century) by their uncut beards, the ends of which are hidden by their turbans. The Sikhs, a Punjab religious community, are forbidden by their religion to cut their hair. The Punjab was annexed to British India following the submission of the Sikhs in 1848.



© E. N. A.

INDIAN HUNTSMAN WITH HIS GREAT LONG BOW AND ARROWS

This wily huntsman, who is drawing his bowstring in preparation for a shot, is a Bhil tribesman of the hill forests of Central India. The Bhils wage fierce warfare against the tigers that prey on their cattle and sometimes even prowl about the villages. Through this archer's cummerbund, or sash, are stuck his iron-pointed arrows and his sword.

But as these first Mohammedans captured kingdoms in India and settled down in them, other Islamite conquerors swept through the passes and attacked them. States rose and fell; men were invaders one year, monarchs the next and fugitives the next. Until less than a century ago there was always war going on in some part of India.

These monarchs built themselves great castles. Wherever in North India we find a high, steep hill there are usually the ruins of some fortress on the top. One of these great fortresses was at Daulatabad in the Deccan. The steep sides of the round hill have been made perpendicular by being cut away at the base so as to form an encircling precipice. This is over one hundred feet high—a sheer wall of rock. Below this is a rock-hewn moat forty feet wide, and on the surrounding level plain there are six lines of high stone walls encircling the place and enclosing courtyards with barracks and stables for the horses and elephants.

Before every wall there is a moat. If invaders managed to force their way over the six moats and through those six walls—all stoutly defended by men and elephants—they at last found themselves before the great wall of rock that encircles the lofty citadel. To this there is only one entrance—a narrow bridge across the chasm, then a rock-hewn doorway into which only two men can enter abreast. Within, narrow stairways and passages are hewn out of the solid rock, up which the enemy would have to stumble in darkness—unless they had torches, which the defenders would strive to extinguish. Up they would climb harassed by showers of arrows and spears from defensive chambers cunningly cut in the rock.



Manley

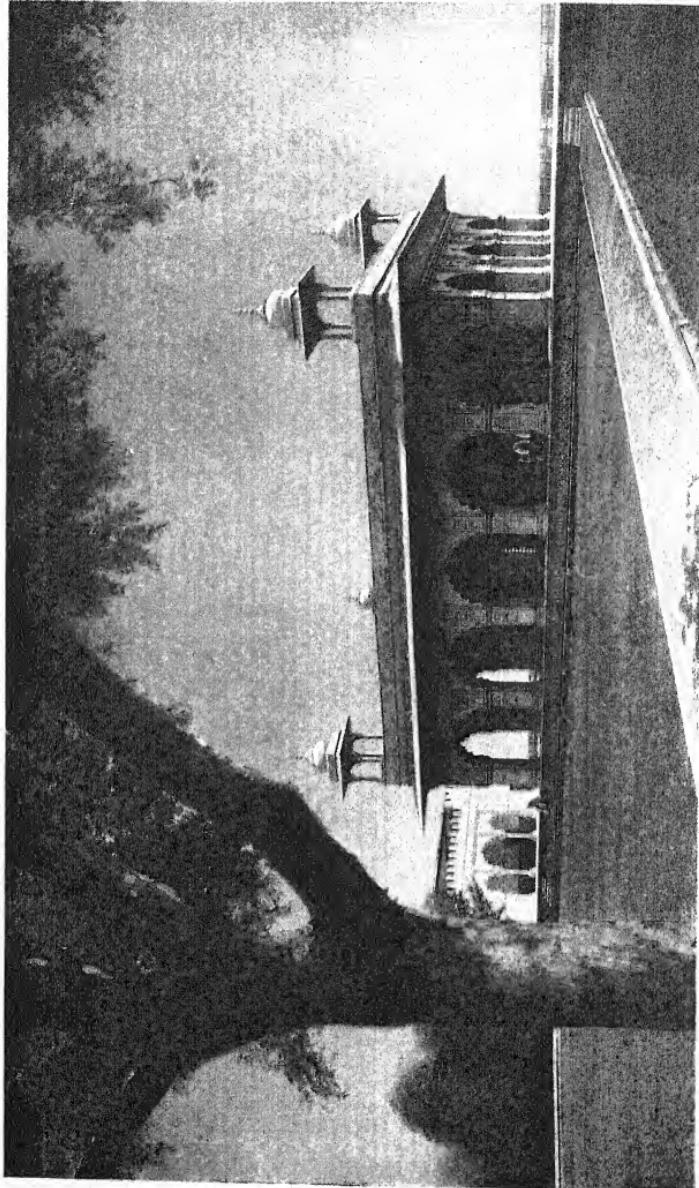
CHILD OF A WANDERING BALUCHI TRIBE

This boy, who wears a charm around his neck to protect him from evil, is of the nomadic tribes of the mountains of Baluchistan. Being a Mussulman, he has to wear some form of trousers, *pāejāmas*, in Persian.

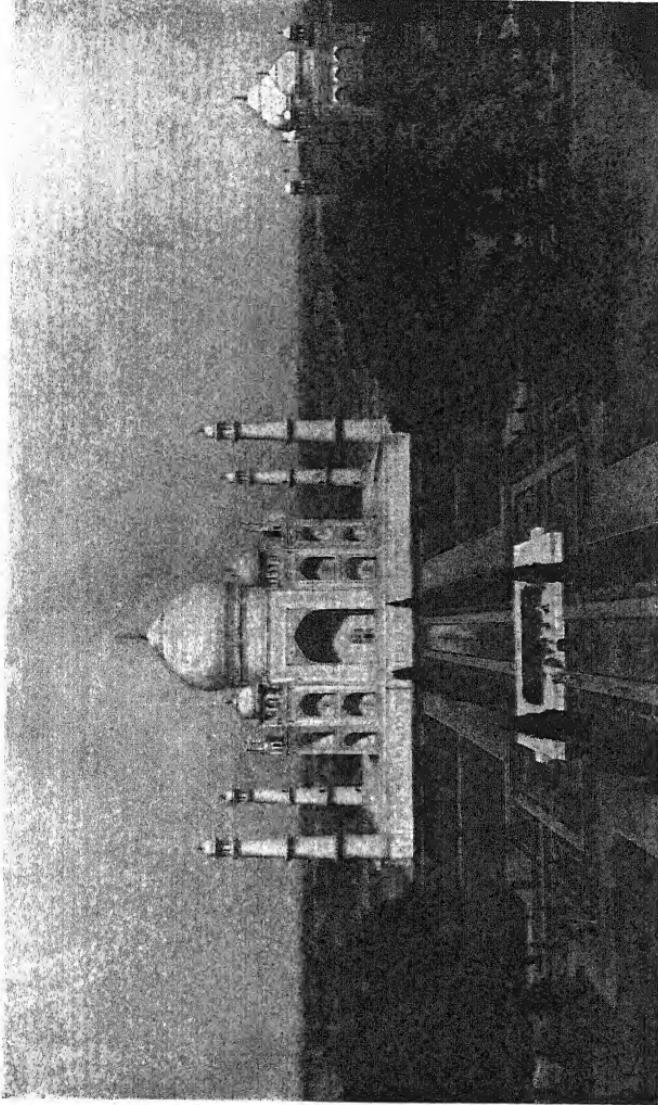
If at last the invaders reached the place where the rock-hewn steps emerged upon the hilltop, they would find the only opening covered by a high iron door made red-hot by a fire kept burning above it! The hill at that time must have been an impregnable fortress. On the lofty summit are some of the palace buildings in a nearly perfect state of preservation. At his imperial city of Agra, south of Delhi, the Mogul Emperor Akbar built a huge castle on the level plain. Its massive red sandstone walls are over a mile around.

© E. H. A

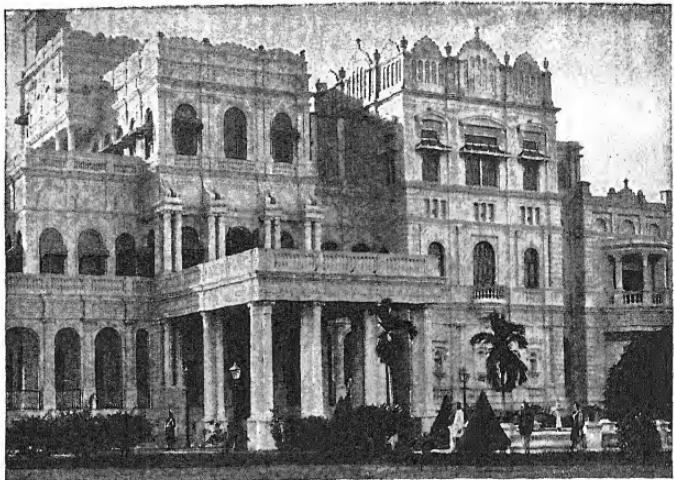
Tartar empire reached its height of magnificence. Shah Jehan held his architects in high esteem. He was evidently most proud of this audience chamber, since around the hall these words are carved: "If a Paradise be on the face of the earth, it is this, it is this."



THE HALL OF PRIVATE AUDIENCE, with its white marble arches and pillars inlaid with precious stones shown above, is the most splendid of the many buildings contained in the fortress-palace built at Delhi by Shah Jehan, under whose reign, 1628-58, the Mogul or Mohammedan



THE TAJ MAHAL, near the city of Agra, is a 17th century tomb which took twenty-two years to complete. Precious stones have been inlaid in portions of the building and the tombs, the marble dome, walls and minarets, as the picture shows, rest on a platform of white marble eighteen feet high. The name Taj Mahal means "Gem of Buildings."



STATELY LAKSHMI VILAS PALACE OF THE GAEKWAR OF BARODA

This new palace of the ruler of Baroda, called locally the Gaekwar, is built in European style—which shows how the princes of India are being influenced by Western ideas. Although magnificent in its own way, the building differs greatly from other Eastern palaces, as, for instance, the elaborate royal dwelling at Mysore shown elsewhere.

Akbar's grandson, the famous Shah Jahan, turned the fort at Agra into a palace, building within its walls pavilions of snowy marble. In these courts of the harem there are huge screen walls of filigree work of marvelous delicacy, carved in solid marble, through which the imperial ladies could look out without themselves being seen. The bathing chamber is partly underground and all the light filters through a crystal cascade that flows down transparent steps into a marble bath, and is, in turn, reflected in the thousands of tiny bits of looking-glass with which the walls are covered.

But even this palace did not satisfy Shah Jahan. He resolved to build himself a new capital at Delhi and to embellish it with a palace such as the world had never seen. What remains of that palace to-day, especially the Hall of Private Audience, is enough to fill us with wonder.

It is a garden-pavilion built of white marble inlaid with precious stones. The original ceiling of solid silver has been

stolen, but the frieze around it still bears the Persian inscription, "If a Paradise be on the face of the earth, it is this, it is this." In this chamber, nearly three centuries ago, Shah Jehan used to sit on his famous Peacock Throne.

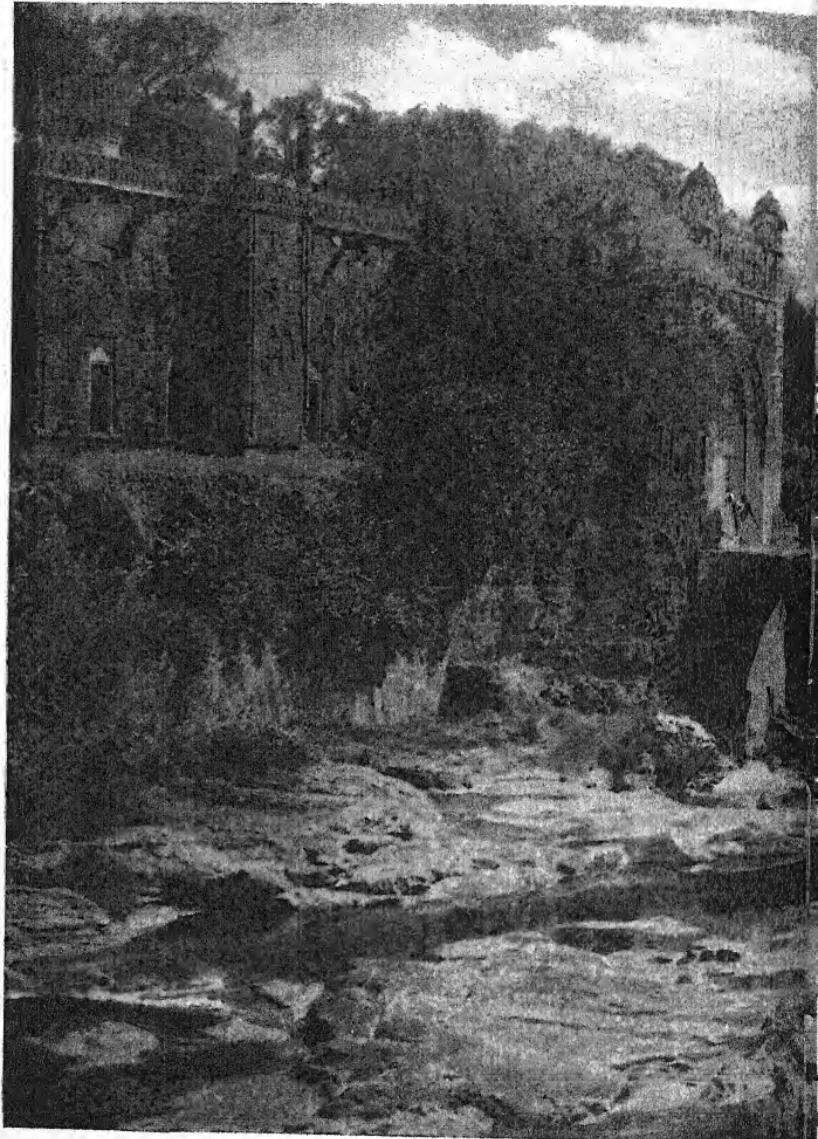
It was in the form of two peacocks made of solid gold, their tails inlaid with emeralds. Above that throne was a canopy of cloth-of-gold fringed with pearls and supported by twelve golden pillars decorated with gems. The throne was taken from Delhi in 1739 by Nadir Shah, the robber chieftain of Persia, after he had captured the city.

But Shah Jehan built an even more beautiful building. His favorite wife died, and in his grief he resolved to build for her the loveliest tomb man's eyes had ever beheld. On the banks of the River Jumna, two miles below Agra, his engineers and artificers created one of the wonders of the world—the Taj Mahal. Companies of elephants brought the marble blocks, and for years the most skillful

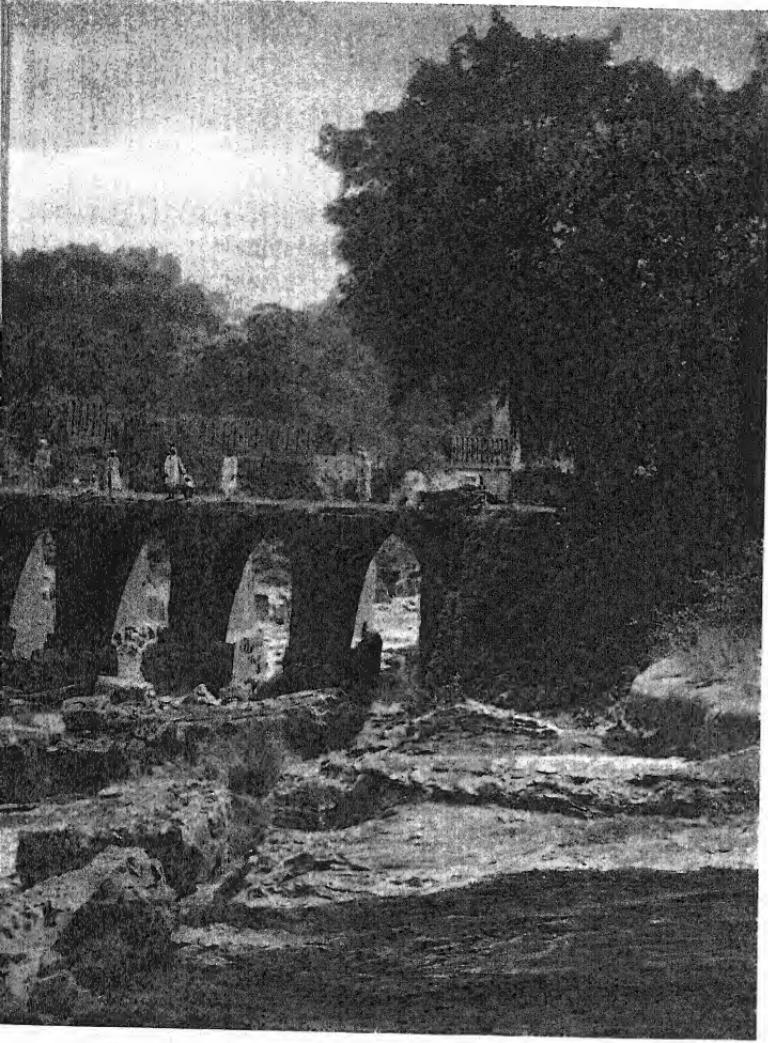


MAGNIFICENCE OF THE MAHARAJA'S PALACE AT MYSORE Comyn

From all parts of the city of Mysore can be seen the golden cupola of the palace. The ornate structure is built inside a fort surrounded by a moat. In the palace is the hall in which the Maharaja, seated on his wonderful throne of ivory, silver and gold, showed himself to his people. The Maharaja of Mysore, reputedly the richest man in the world, died in 1940.



RUINED BIJAPUR, in Southern India, the capital of an independent kingdom for two hundred years, was originally called the City of Victory. The walls enclosing the town are about six miles in length, and inside these is the citadel. On some of the bastions are huge old guns. One, called Lord of the Battle Plain, is fourteen feet long. The mausoleum of the Mahomed



Adil Shahi can boast, in its great hall, the largest domed space in the world. After the city had been captured by the Mogul Emperor Aurang-zeb, of Hindustan, the third son of Shah Jehan, who supplanted his father, the buildings fell into the picturesque ruin shown above — until the British made it the capital of the district in 1883.

craftsmen expended on the building the finest work of which they were capable. At length the day came when the last scaffolding was removed and the Taj stood out in all its loveliness. Shah Jehan, when an old and broken man, died with his eyes fixed upon it; and for ages to come men who love beauty will never be weary of gazing at it. "Go to India," said the great soldier, Lord Roberts. "The Taj alone is worth the journey."

To visit it, we would drive through long avenues of trees to a massive gateway that leads to the outer court. Around that court are red sandstone mosques. To the left is a gateway of sandstone inlaid with marbles and glazed tiles. Suppose we ascend the broad steps to the terrace before the gateway: instantly, through the arch, there opens out before us a vista of surpassing loveliness. The snowy mass of domes and minarets rises above green-black cypress trees and marble water courses in a vision of loveliness. The monument stands in a ten-acre garden, around which reaches, like a red sandstone wall, a succession of rest houses where pilgrims from a distance may find shelter for the night. Peacocks trail their gorgeous tails across the greensward. Now let us walk along those white marble paths beside

the lotus pools with their playing fountains. In the morning sunlight the Taj Mahal is dazzling. Within, a cool green light filters in through the marble work. Not a footstep is heard, for every visitor must leave his shoes outside. In the centre of the floor is the white marble cenotaph of the royal wife, and beside it, that of Shah Jehan. Their coffins lie in the marble-vaulted chamber below. Around the cenotaphs is a screen that looks like marble lace.

At noon, the Taj is dazzling white; as the sun sinks toward the west it becomes golden, pink and crimson in succession, while the opposite side is bathed in purple shadow. When twilight deepens into night, the moon reveals new beauties: the Taj becomes a silver casket glistening with gems—a masterpiece by the artists of old India.

The palace at Udaipur has several arches reminiscent of the fabulous wealth of India's princes; for here some of them used to have themselves weighed with bags of gold and silver, which they would afterward give away. But for every wealthy land of contrasts, there are hundreds of beggars: for every tinted palace there are thousands of wretched huts. Yet high or low, all are colorful.



Rodd

BALUCHI OF A NOBLE FAMILY

With his coat embroidered with gold, his sword and his military bearing, this son of a chieftain of one of the leading tribes of Baluchistan makes a fine figure.

INDIA'S SACRED PLACES

Its Marvelous Temples and Stately Mosques

The religious practices of the peoples of India enter so largely into their daily lives that this chapter deals with India's temples, mosques and holy cities. The many races of India have many religions, Hinduism, Buddhism, Mohammedanism, Sikhism and Jainism, Zoroastrianism, Judaism, Christianity and certain tribal religions. Of these, the most important to more than two-thirds of India's four hundred millions of peoples is Hinduism. Here we deal with the sacred places of the followers of most of these creeds, with the vast temples that were hewn out of the living rock centuries ago.

ABOVE all other lands, India is famous for her mosques and temples. The temples are largely, though not wholly, those of the Hindus, the religion that claims over two-thirds of the people of India. The mosques are those of the Mohammedans, who number more than one-fifth of a total population of nearly four hundred million people.

The word Hindu was originally used by the Persians to indicate the dwellers along the River Hindhu (*Indus?*), but has come to denote the modern phase of the varied social and religious institutions of India, with their rigid caste system and the bewildering distinctions as to the "twice-born" and the clean and unclean.

Jainism and Sikhism are religions that have developed from Hinduism (while Mohammedanism is diametrically opposed to Hinduism). Buddhism challenged Hinduism for a thousand years; but after its golden age, in the third century B.C., under Asoka, it gradually declined. One can the better comprehend how the Hindu caste system was fostered when one recalls that, as the tall, fair-skinned, fine-nosed Aryan immigrants came in contact with, and subdued, the dark-skinned race it found dwelling on the northern plains, the need of preserving its racial type would have brought about severe restrictions as to intermarriage. Indeed, the Aryan type is still to be found (pigmented by the sun of many generations) in the northwest, in Kashmir, the Punjab and Rajputana. In Middle India, however, in the valleys of the Jumna and the Ganges, one finds in the lower social orders a considerable admixture of Dra-

vidian stock, while in Southern India the short, dark-skinned, broad-nosed Dravidian predominates. Incidentally, while these southern Dravidians theoretically acknowledge Siva and Vishnu, in practice they worship their village deities, often with the sacrifice of animals.

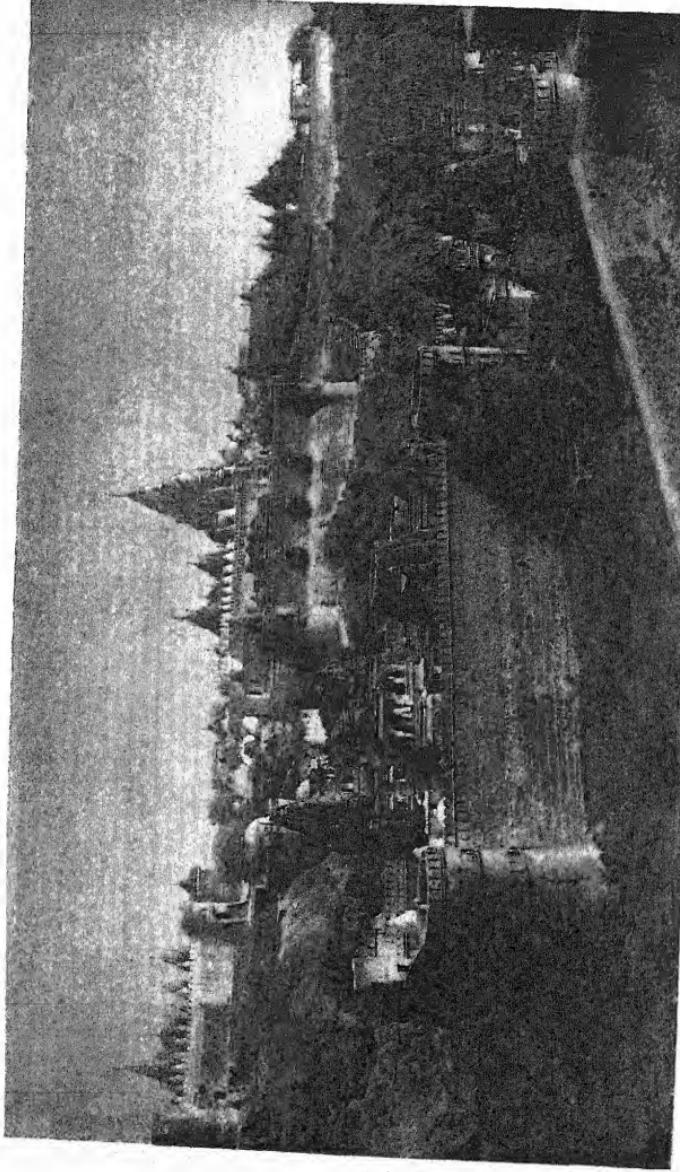
To return to Hindu belief: detachment from the world and the practice of renunciation and self-restraint are held to be conducive to a state of ecstatic communion with deity. Indeed, Siva is called the great ascetic. But the rites of certain sects are erotic. Sanskrit is the language of the Hindu scriptures and it is interesting to reflect that the Sanskrit word, "varna," for caste, also means color.

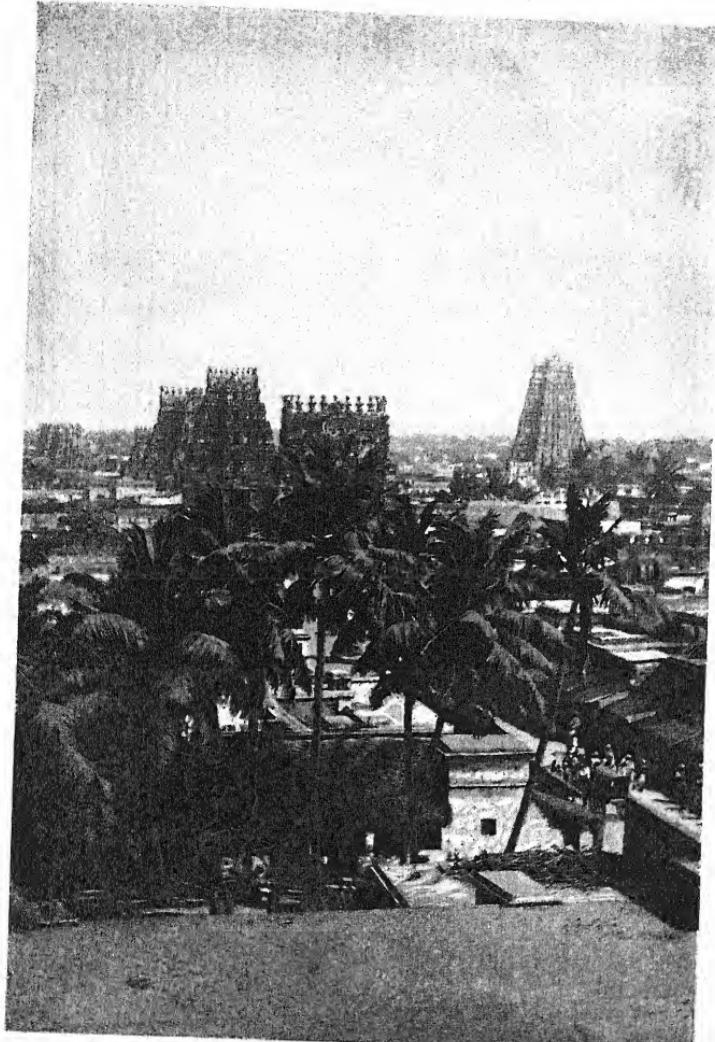
In making a mental tour of India's sacred places, suppose we begin with the southern tip of the peninsula. From Ceylon one can approach by a train that crosses the causeways and bridges built across the sand-banks and coral reefs, which with the aid of a short ferry link up the chain of islets. On one of these small islands, known as Adam's Bridge, is a large Indian temple with colonnades of thousands of carved stone pillars and high towers. The Hindu sacred books tell how, long, long ago, a vast army of monkeys threw stones into the sea, built a causeway from India to Ceylon, and fought on it a mighty battle to help Prince Rama against his foes. The islets and reefs across the strait are said to be the ruins of that causeway, and this temple was built to commemorate the event.

The temple of Madura, on the mainland, which has a massive outer wall more than a mile long, contains a large

© E. K. A.

UPON SATRUNIYA, the Holy Mountain at Palitana in Kathiawar, buildings date from about the eleventh century. There are only about a peninsula of western India, stand eleven groups of Jain temples, each 1,250,000 Jains in India, but many of them are wealthy and their group of which is enclosed by a high battlemented wall. There are temples are famous for their magnificence. The members of this religion over five hundred temples and shrines in this city of the gods. The oldest will not take life in any form, if they can possibly avoid doing so.





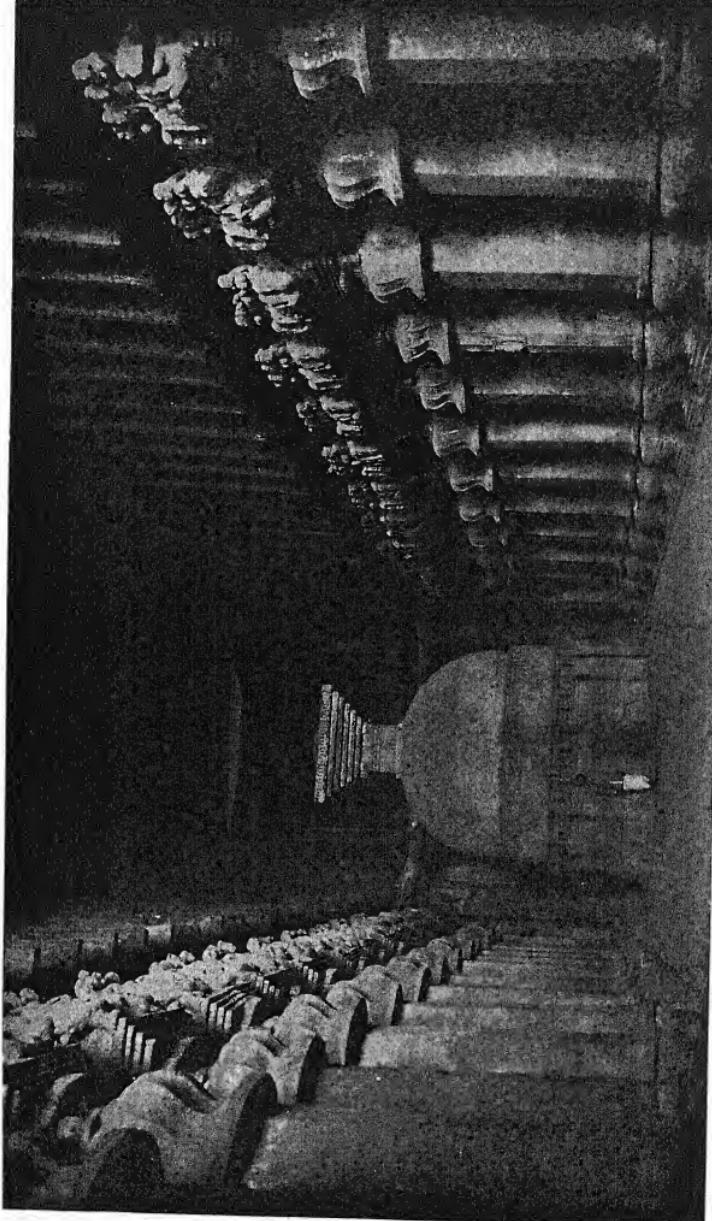
© UNDERWOOD & SCHAFFER

AT SRIRANGAM, near Trichinopoly, is this great Hindu temple of Vishnu, undoubtedly the largest in the world. It has fifteen of the elaborately decorated towers such as we see in the photograph and seven large courts, one within another. In one court is the famous Hall of a Thousand Pillars, though the number is not quite correct. There are really about 940.

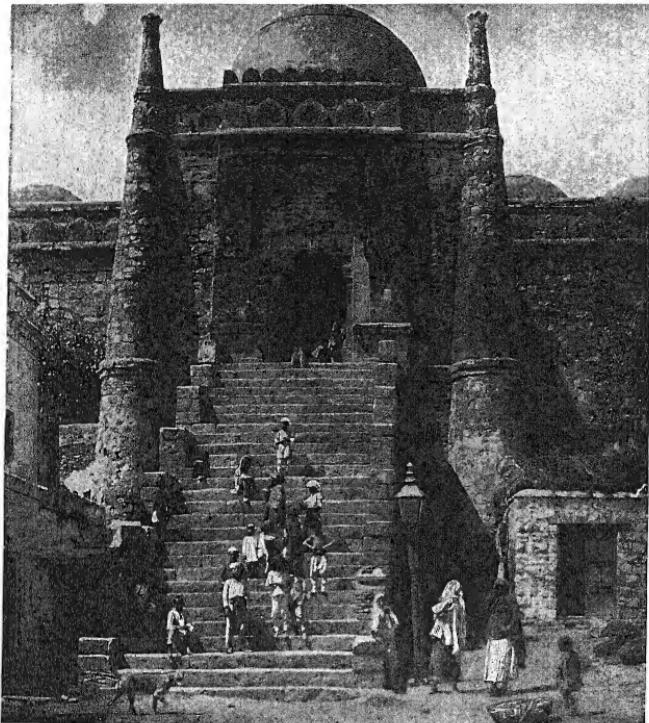
Walker

rafters, which are as old as the temple itself. Buddha is symbolically represented by the rock-hewn stupa at the end of the nave. At one time the temple glowed with banners hung from the roof, lamps set around the shrine beyond the pillars and the yellow robes of monks

WITHIN THE HUGE CAVB-TEMPLE AT KARLI: INDIA'S FINEST BUDDHIST SHRINE



The plan of this edifice somewhat resembles that of a Christian church. Fifteen pillars hewn from the solid rock line each side of the nave. The capitals of these pillars show kneeling elephants with two figures upon the back of each. In the photograph we can see the wooden



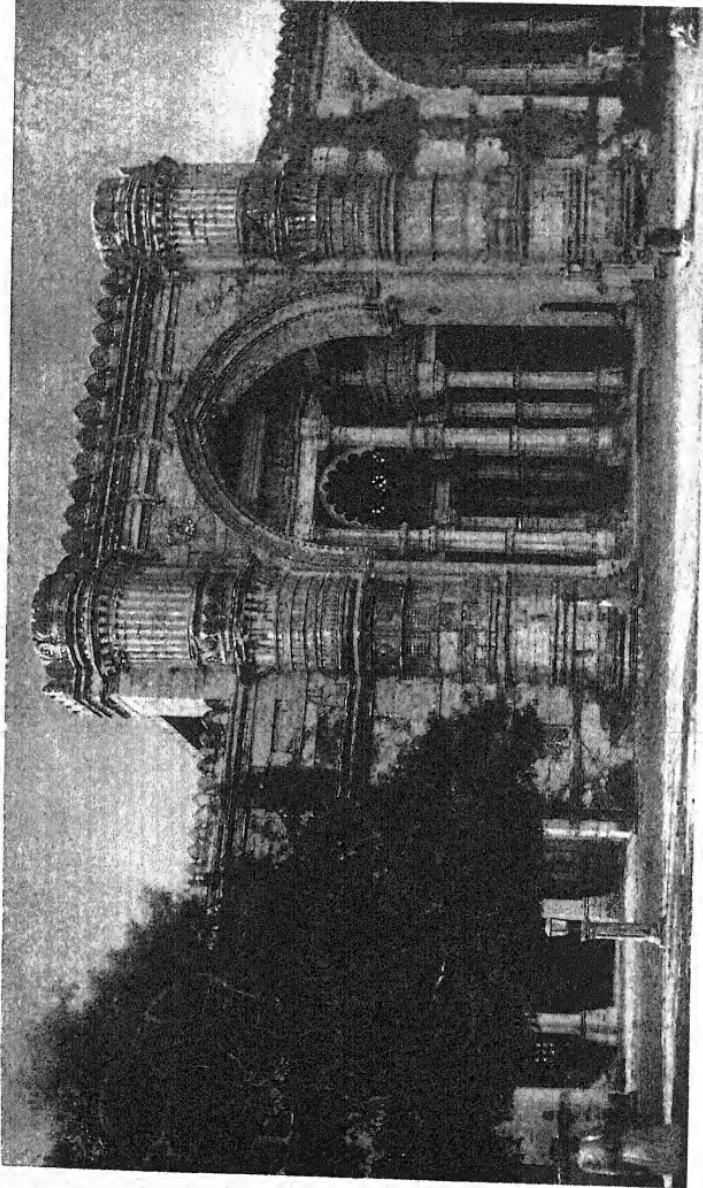
Rout

IDLERS UPON THE STEPS OF A MOSQUE IN CENTRAL INDIA

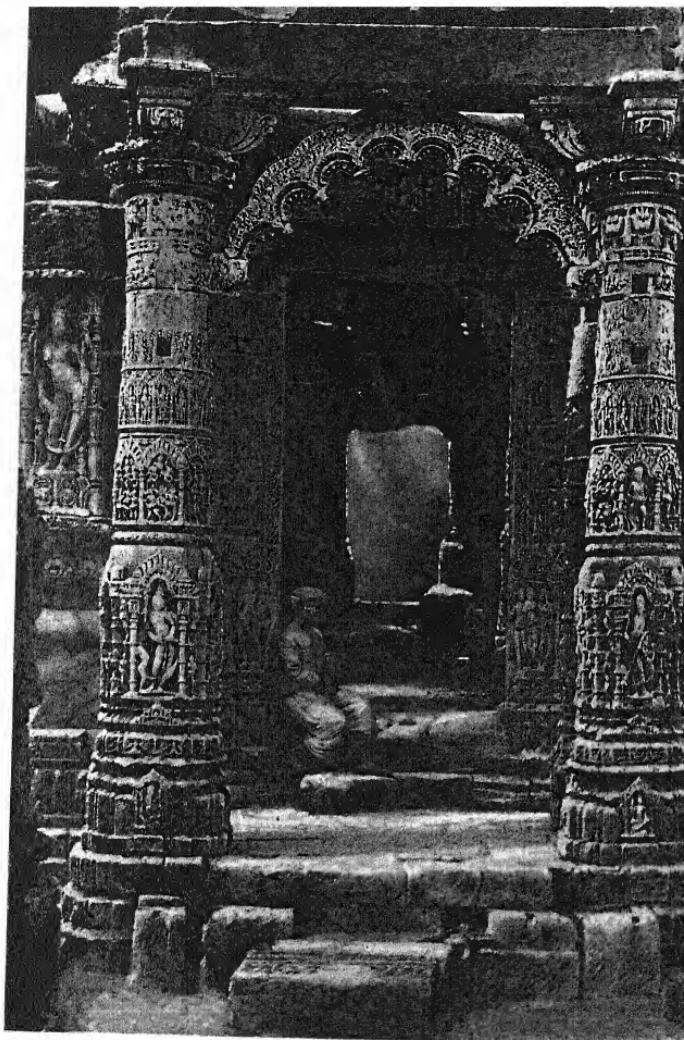
Even the humblest of Mohammedan villages has its mosque, about which the children play by day and where their elders come to gossip in the cool of the evening. In a town where there are both Hindu and Mohammedan communities, fierce riots often occur during religious festivals, as the members of both religions can be very fanatical.

tank, "the Lake of the Golden Lotus," in which worshipers bathe. The pilgrims congregate on the long flights of granite steps that lead down to the water, and here perform their devotions, some reading the sacred books or sitting in silent meditation. Not far away is the holy of holies, a chamber in which is the image of the great god Siva. Europeans are not allowed to enter this chamber, but standing near the entrance one may catch

a glimpse of the lamps burning around the image. One traveler bribed a priest to allow him to climb to the top of one of the high towers. He had to take off his shoes and leave them at the bottom. The stone passages were dark and infested with bats. But from the top, where he looked down on the vast temple below, he viewed its open courts shaded by palm trees, its labyrinths of colonnades, the square tank, the golden domes over the

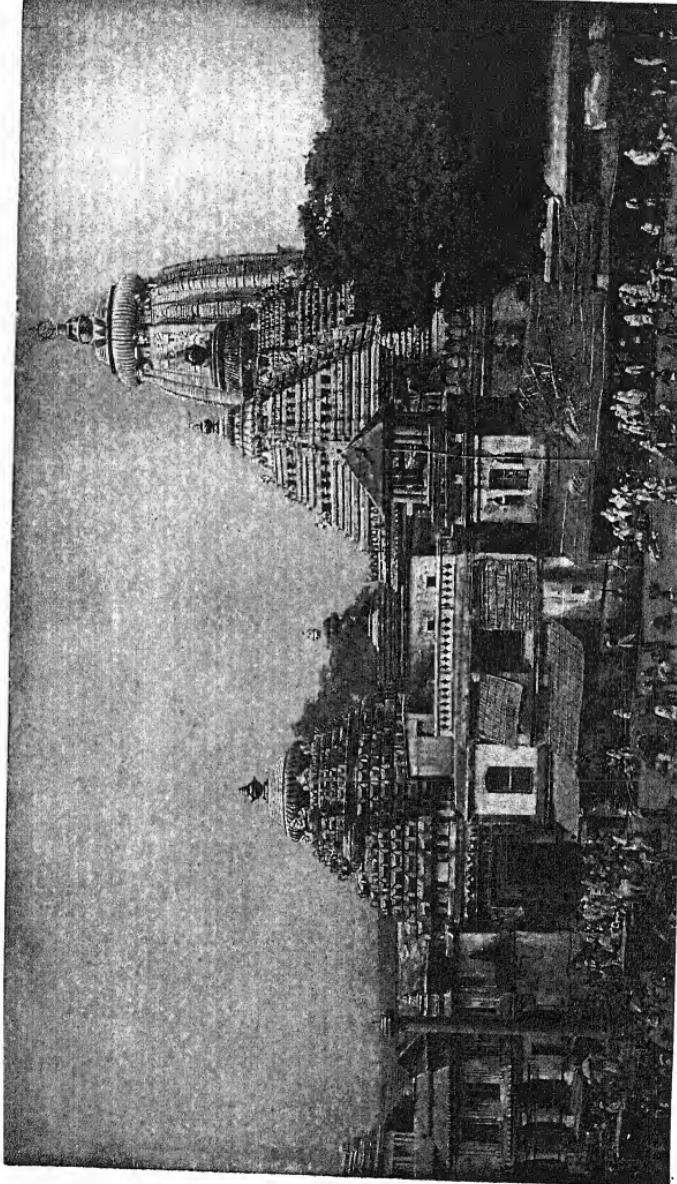


THE JAMI MASJID at Ahmedabad, a city that was once the greatest in Western India, is one of the loveliest mosques in the East. It was built by Ahmed Shah in the fifteenth century. Immediately before the entrance, one can see, is a black slab. This is believed to be a Jain idol that was placed in the ground upside down so that it might be trampled upon by the faithful. Christians are allowed to enter mosques, but before entering the building they must take off their shoes and leave them outside, as do the Mohammedans themselves.



AT MODHERA, in Gujarat, is this elaborately carved Hindu temple which was built in eleventh century. It is dedicated to Surya, the Sun God, who is personified sunlight, vivifier men, and who moves on a car drawn by seven ruddy mares, on a path prepared by Indra, of the clear sky and the thunder. This temple is an example of Hindu craftsmanship.

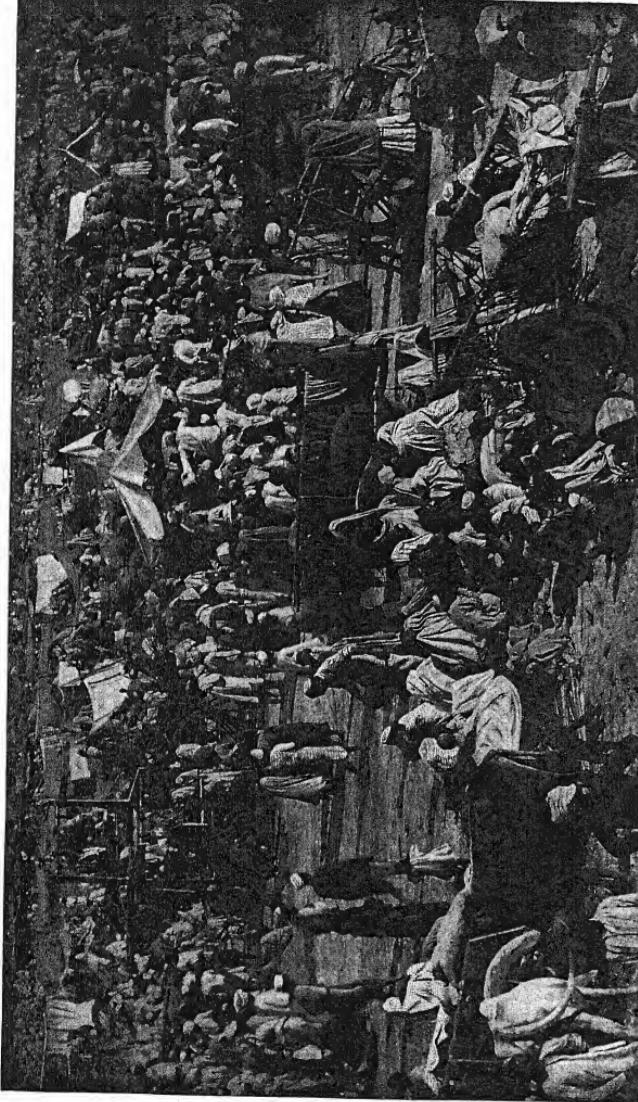
Peters
Juggernaut, a word derived from the Sanskrit for "Lord of the World," is another term for the Hindu god Krishna, and thousands of pilgrims come to Puri every year for his great festival. The idol is a roughly carved log of wood. It is dragged to the Garden House upon a huge long car, forty-five feet high, with sixteen wheels seven feet high. More than four thousand people often help to pull this vehicle and formerly, despite great care to prevent catastrophe, many used to be crushed beneath its ponderous wheels. This car typifies the moving world.



THE GREAT TEMPLE OF JUGGERNAUT (VISHNU OR KRISHNA) ON THE BLUE HILL IN PURI, ORISSA

THOUSANDS OF PILGRIMS ENCAMPED BY THE GANGES AT ANUPSHAHIR FOR A RELIGIOUS FESTIVAL.

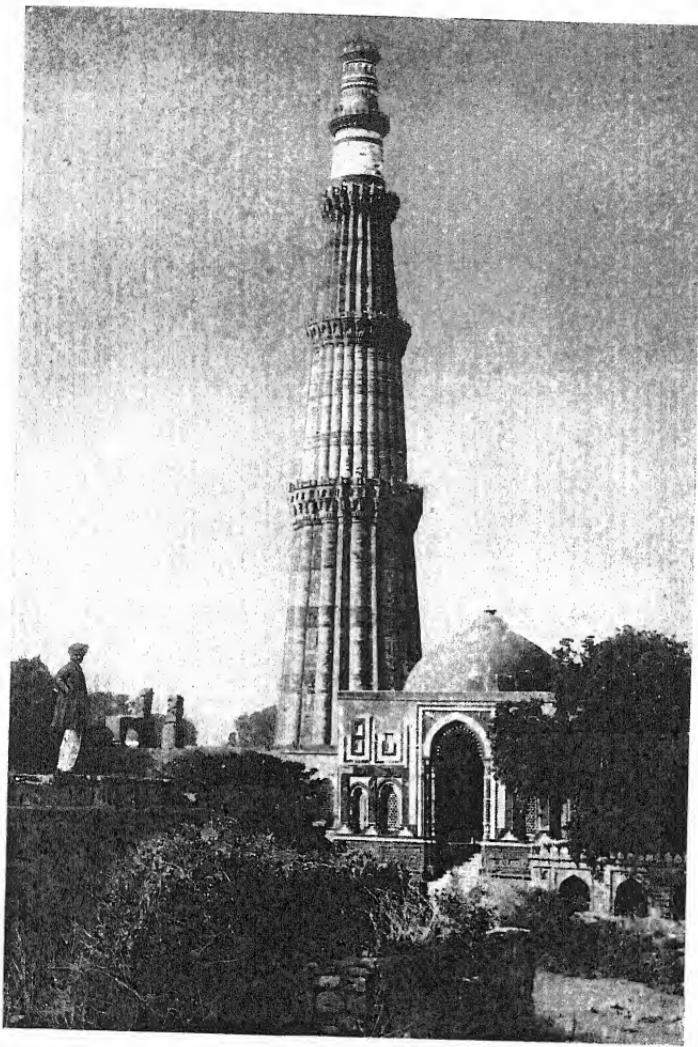
Whole families come from all parts of India to bathe in the waters of the Ganges during the great festival that is held every November at the full moon. They believe that as they cleanse their bodies in the holy waters so they free their souls from sin. As so often happens in





BUDDH GAYA, in Bengal, is one of the most holy places of the Buddhist religion because there Gautama Buddha, the "Light of Asia" is believed to have received enlightenment. A huge pagoda marks the holy spot. The terrace, shown above, runs around the temple, and the strange stone ornaments on the right are shrines that have been erected by pilgrims.

WALKER



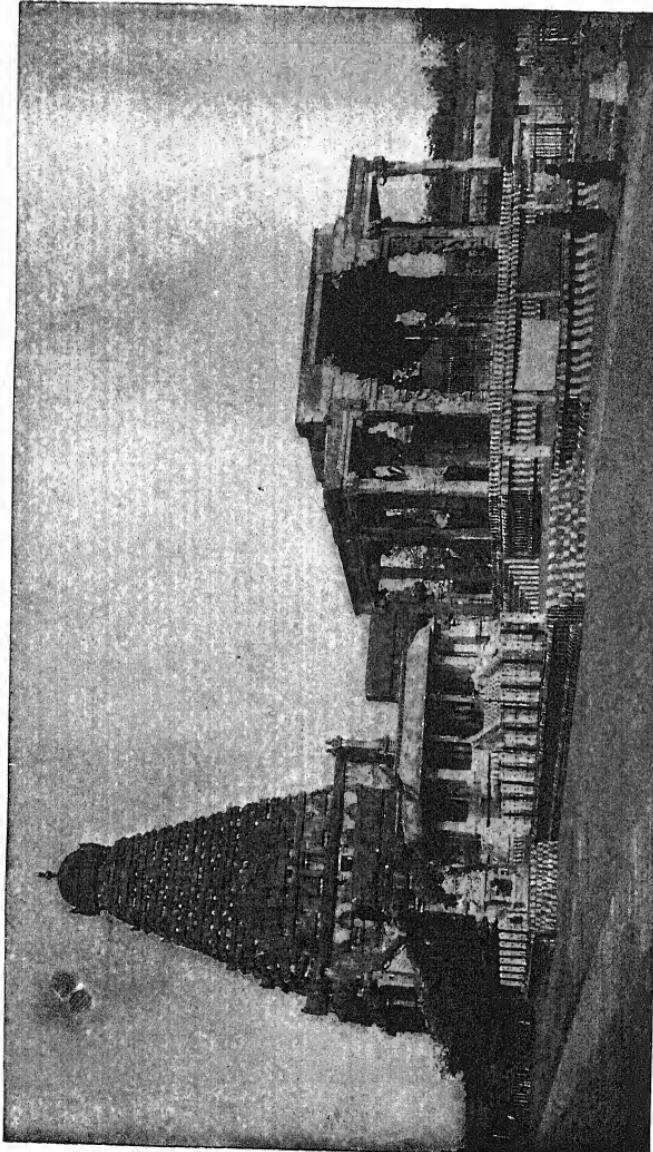
© REALISTIC TRAVELS

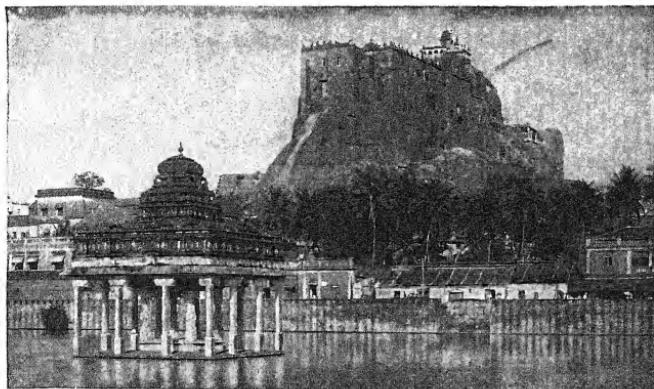
KUTB MINAR, which is about eleven miles south of Delhi, is considered the most perfect tower in the world, and is one of the architectural wonders of India. It is built in five stories and rises to a height of over two hundred feet. The summit is reached by flights of steps. A cupola was added, but it was destroyed by an earthquake in 1803.

Comyn

This thirteen-story tower, which is not unlike a pyramid in shape, is
fully a hundred and ninety feet in height, and the entire upper portion
of it is decorated with carvings. The temple, but little altered from its
original form, is one of the oldest in Northern India. In the foreground
is a nandi (bull) over twelve feet high, and sixteen feet long. It was
sculptured out of a block of black granite and is anointed with oil every
day by the faithful, so that it shines lustrosly.

IMPRESSIVE MANY STORIED TOWER OF THE GREAT HINDU TEMPLE AT TANJORE IN MADRAS

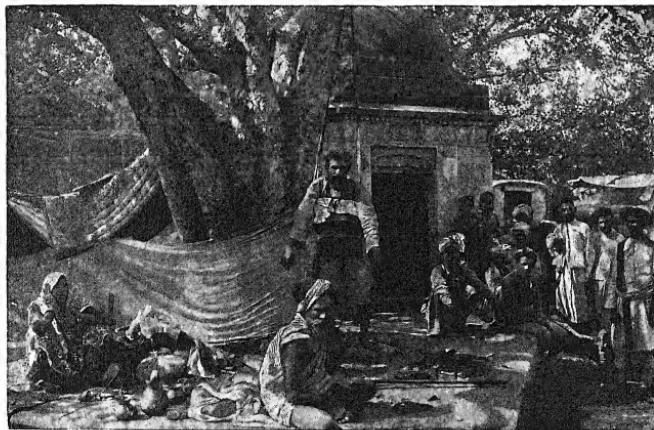




© Ewing Galloway

TEMPLE-CROWNED ROCK OF TRICHINOPOLY SEEN ACROSS THE TANK

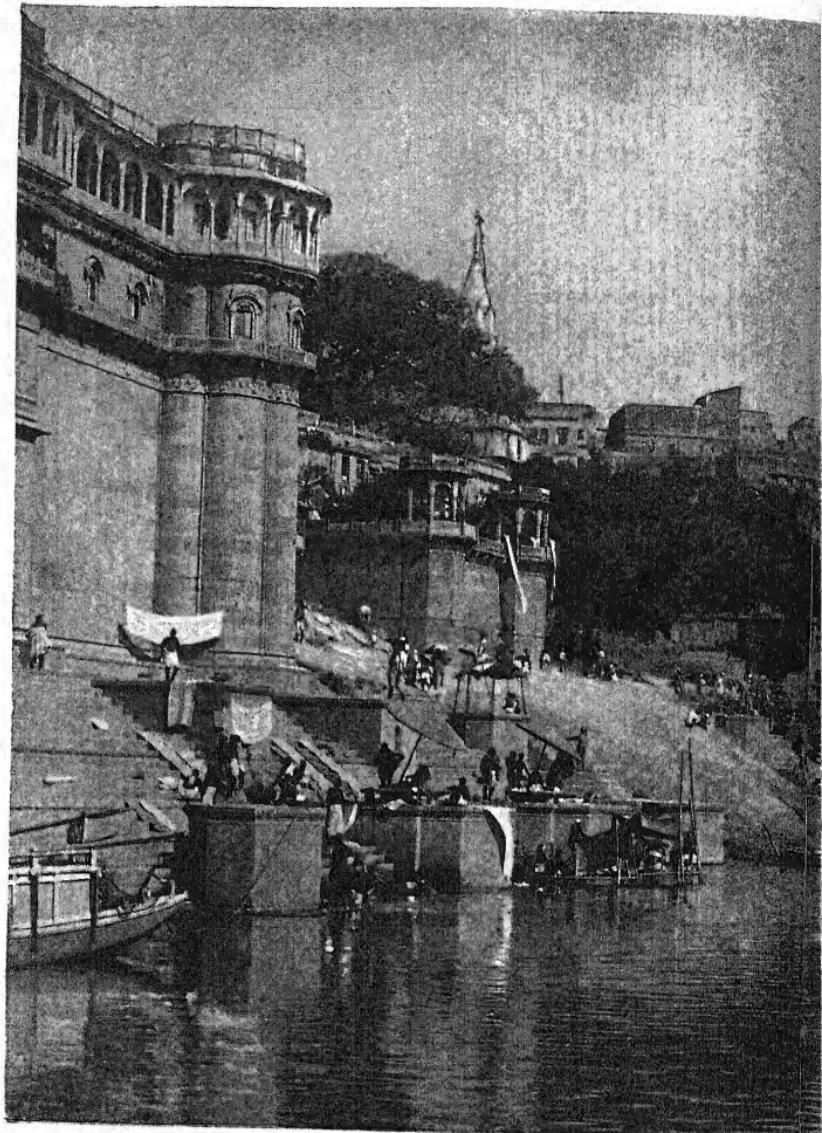
Trichinopoly is on the river Cauvery, in Madras Presidency, and on the north of the town is a rock two hundred and seventy-three feet high on which stands the temple of Mathubutesvara. The temple is reached by a covered passage, and in front of it is a stone bull which is covered with silver plates.



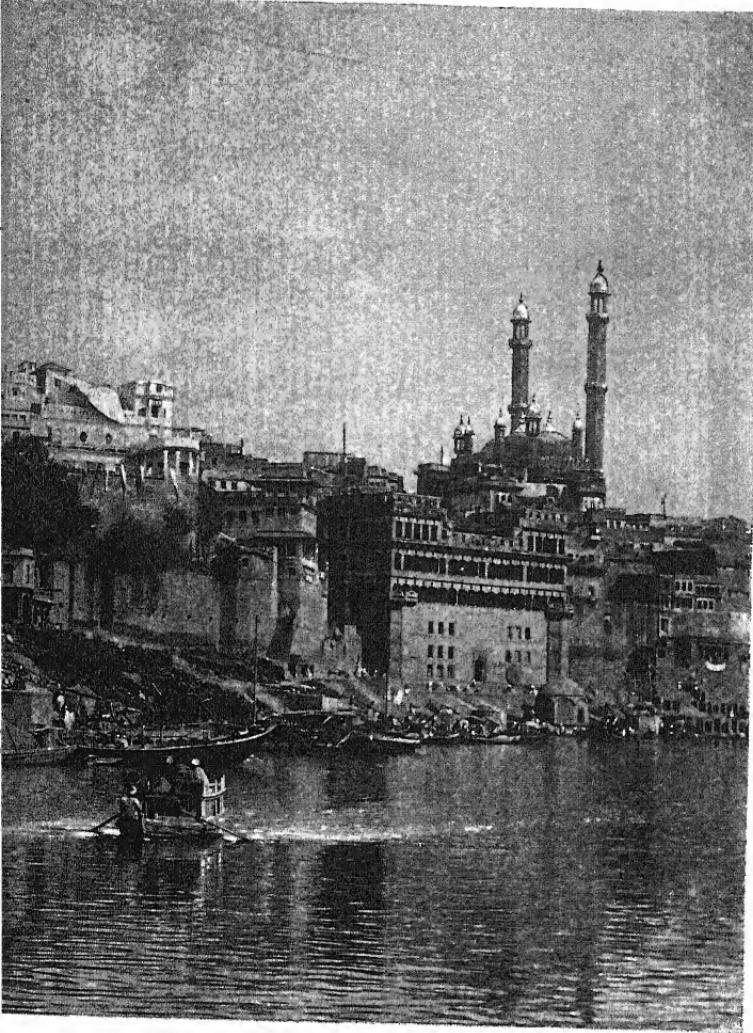
Lynde

A HINDU'S STRANGE SELF-IMPOSED FORM OF PENAeCE

In the hope of obtaining special favors in the hereafter, this man has vowed to remain standing for seven years. He was afraid he might break his vow by falling down when asleep, so he supports himself by a board attached to the tree. In the foreground is a Yogi, or holy man, who spends his days in meditation and prayer.



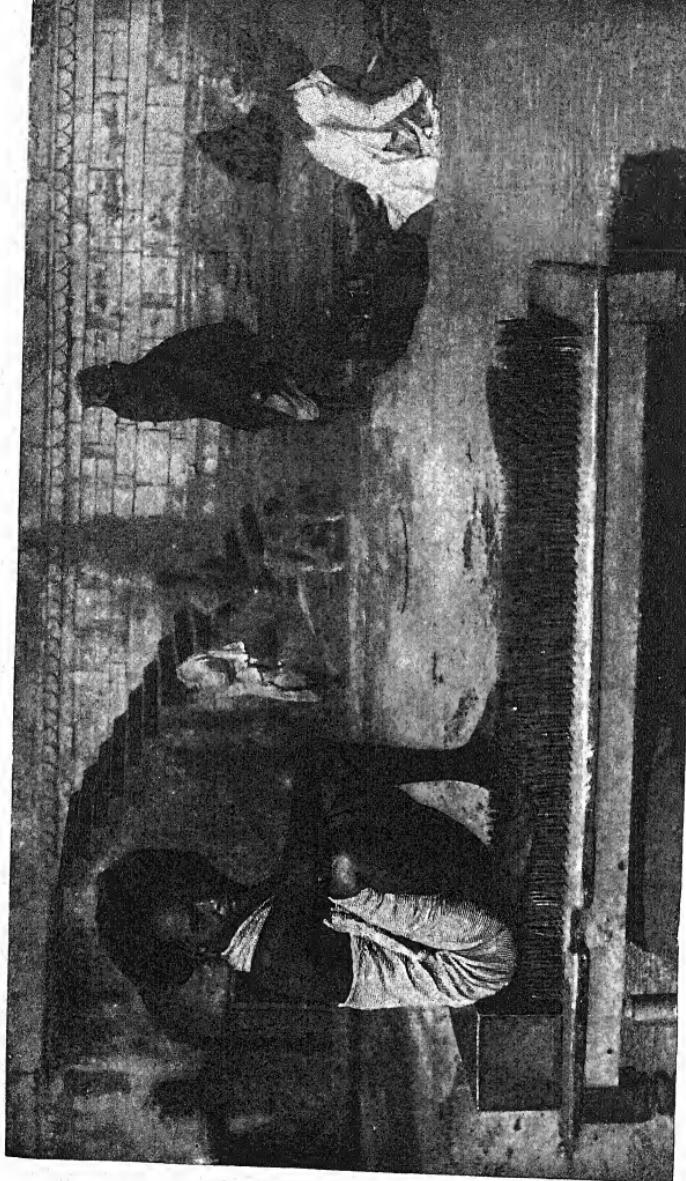
HOLY BENARES in the Northwest Province, founded perhaps 1200 B. C., stretches along the North bank of the Ganges for three and a half miles. Splendid temples and costly palaces are reflected in the sacred waters. Thousands of pilgrims come here each year to undergo the rites of purification from sin, since every Hindu desires once to so



CANDLER

insure a favorable reincarnation. The Hindus believe that to die in the holy city of Benares and have one's ashes scattered upon the Ganges is to be certain of gaining salvation. At intervals flights of steps lead down to the river, and every morning thousands of people bathe in its waters. The city is a maze of alleys, many lined by temples and shrines.

Smith
Throughout India we may come upon people who are regarded as holy because they endeavor to subject the flesh to the spirit by enduring intense bodily suffering. This they do day and night for years. Religious fanatics, they claim to be indifferent to all pleasures of the flesh, and say that they prefer the poorest and most frugal meal and the hardest bed. Some of the fakirs, as they are called, are sincere in their beliefs, but others are frauds who live comfortably upon the presents they receive from the credulous.



RELIGIOUS FANATIC OF BENARES WHO SITS OR LIES ON A COUCH OF NAILS

INDIA'S SACRED PLACES

shrines of Siva and his wife, and rising above all, the gate-towers, all of them covered with carvings of gods and goddesses and of all kinds of strange animals, snakes and birds.

Two miles from the temple there is a lake with an island in the centre from which a graceful pagoda rises among the trees. A smaller pagoda adorns each corner of the island. Every January, at the time of the full moon, a festival takes place at this lake. The images of the god and goddess are brought on sacred cars from the great temple, thousands

of worshipers pulling on the ropes. When the lake is reached, the images are placed on a decorated barge. In the evening the tank is illuminated with millions of lamps and there are fireworks, and, by torchlight, the god and goddess are pulled around the lake in their barge.

South India has many such temples and such festivals. On the island of Srirangam, in the Cauvery River, stands the largest temple in the world. It is more like a sacred city than a temple. Its outer wall is more than two miles around; it has seven courts one within the other,

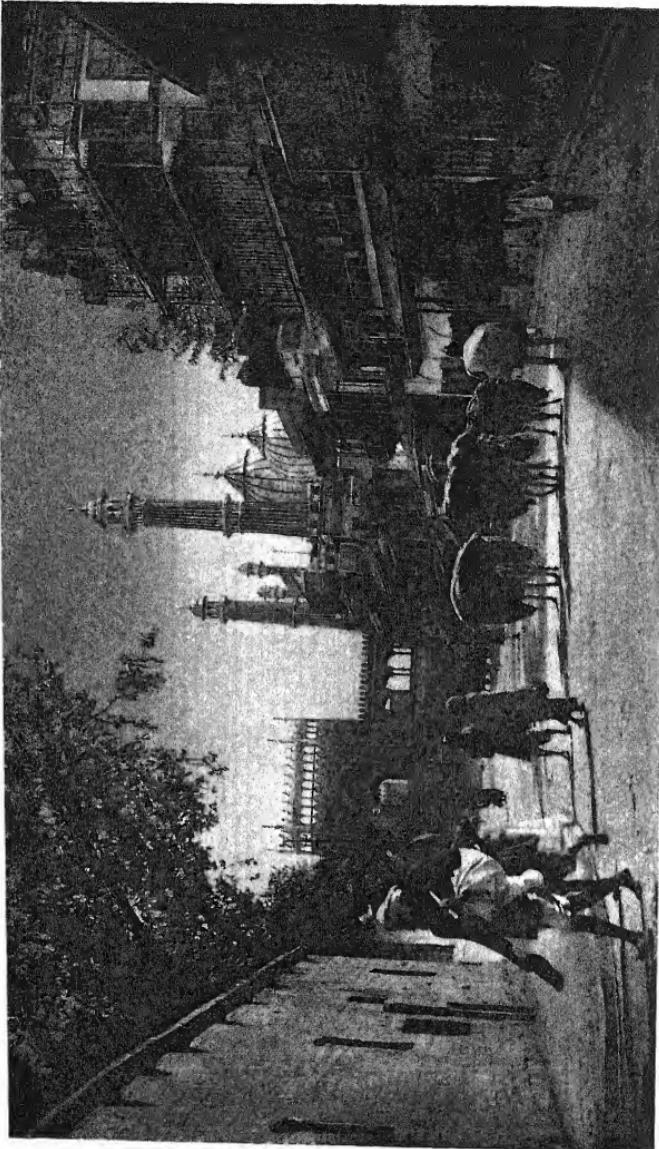


Chiro

BEGGAR AND FOLLOWER OF VISHNU PLAYING UPON THE VINA

As a votary of Vishnu it is considered to be almost his duty to beg for alms as he plays and sings. He sits by the wayside with the sign of Vishnu painted upon him for all to see. The vina, believed by the Hindus to have been played by their gods, is made of a length of bamboo with a resonating gourd at each end.

© E. N. A.
ivory. It was on the site of the mosque that the Persian raider, Nadir Shah, watched while his army cut off over a thousand human heads. Nearby Chandni Chauk, the Silver Street of Delhi, 74 feet wide, is lined with warehouses and shops dealing in gold and silver work, and embroidery.

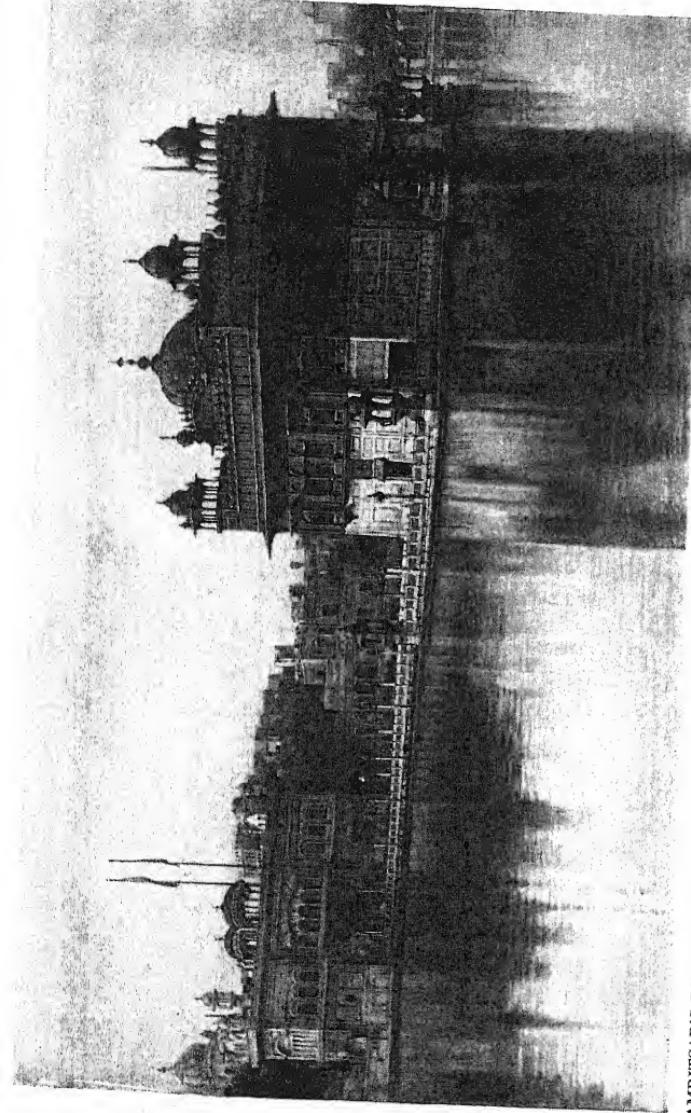


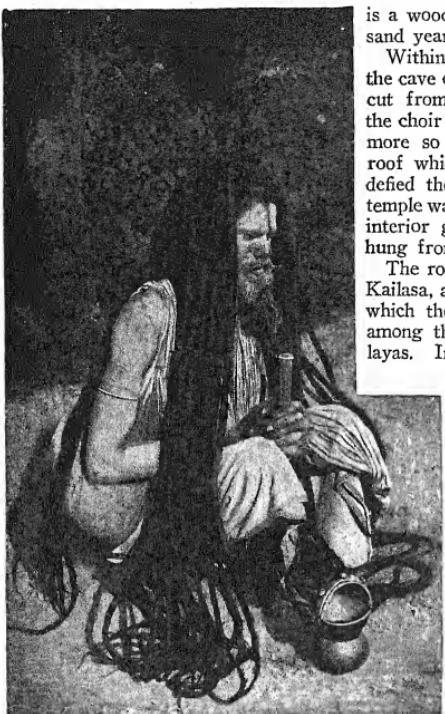
THREE GATEWAYS give access to the courtyard of the Jama Masjid, and a long flight of steps leads up to each. Sometimes bazaars are held on these stairways and the tourist finds spread before him rugs, shawls and embroidered muslins, gold and silver filigree work, jewelry and carved

C. H. COLWELL

the Sikhs are inscribed on the walls of the richly gilded and painted interior. A white marble causeway fully two hundred feet long, with ornate painted and gilded lamps on either side, leads to the temple. Foreign visitors may enter the building only through a north door.

AMRITSAR'S GOLDEN TEMPLE is the sacred place of the Sikhs. It stands in the centre of the Pool of Immortality. The four doors are of silver, and white marble forms the lower portions of the walls, gilded copper the upper stories. Verses from the Granth, the scriptures of





SNAKE-LIKE LOCKS OF A FAKIR

Lynde

To acquire saintliness, the Hindu fakir with this extraordinary headdress has added ropes of twisted goats' hair to his own locks. When he travels, he coils the mass around his head in a sun-resisting turban.

a Hall of a Thousand Columns and fifteen towers. In North India the temples do not cover so large an area, but the really ancient ones are architecturally very wonderful.

Again, hundreds of years ago, a big cave would be made into a temple. One of the oldest of these, in the western Ghats, is called the Karli cave. The rock-hewn front has suffered in the passing of centuries. Over the main entrance is a huge window by which the cave is lighted, and in that window there

is a wooden screen more than two thousand years old.

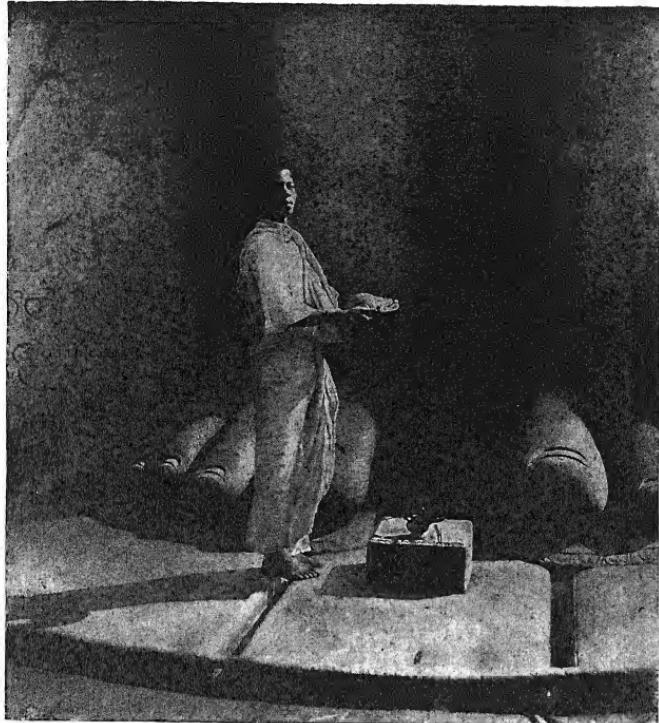
Within, the rock is wonderfully carved, the cave containing forty-one huge pillars cut from the solid rock. It resembles the choir of some Norman cathedral, the more so because of its ribbed wooden roof which for two thousand years has defied the ravages of time. When this temple was used for Buddhist worship, the interior glowed with gold, and banners hung from the vaulted roof.

The rock temple at Ellora is called the Kailasa, after the heaven of the god Siva which the Hindus believe to be located among the eternal snows of the Himalayas. In the eighth century of our era,

a Hindu king ordered the temple to be hewn from the mountain-side to commemorate his victories. The rock has been cut away from around it so that it stands in a pit surrounded by walls of rock as we can see in the photographs. Without and within, every foot of its walls is carved. Around its base runs a border of elephants that seem to be carrying the temple upon their shoulders. It is probably the most remarkable example of rock-carving in existence.

India has many holy cities such as Benares, Allahabad, Muttra, Nasik, Brindaban, Ajodhya and Conjeeveram. Each of these is held sacred because it is connected with some event in the life of a Hindu god. Ajodhya was the birthplace of Rama, and Brindaban, the scene of certain celebrated deeds of Krishna. Every year these places are visited by thousands of pilgrims and some by hundreds of thousands. Every twelve years a great religious festival is held at Allahabad, where the Ganges and the Jumna meet, at which the pilgrims are estimated to number three millions, all of whom bathe in the river in the hope of being cleansed of their sins.

All the rivers of India are sacred to the



PRIEST MAKING AN OFFERING TO A JAIN COLOSSUS IN MYSORE

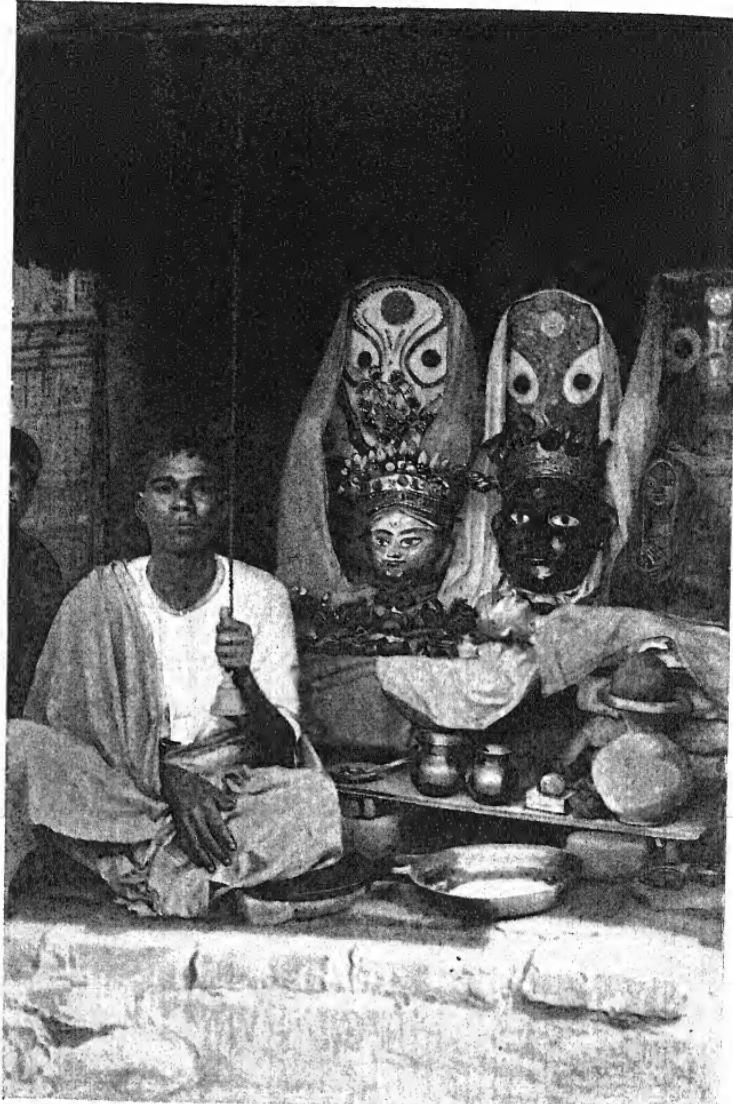
Walker

This sixty-foot image of a saint of Jainism stands on the top of a solitary hill near Mysore. It is reached by a flight of nearly seven hundred steps. The figure was hewn out of the rock more than a thousand years ago. The priest is bringing a humble offering to lay at its feet, where a votive lamp is kept burning.

Hindus, but one of them is more so than the others—the holy Ganges, called "Mother Ganges." Of the sacred cities, one is more sacred than the rest—holier Benares, on the north bank of the Ganges. The sacred books declare that every step a pilgrim takes toward Benares causes his sins to fall from him like dust. To visit Benares is believed to bring salvation, and to die there and to be burned on the banks of the Ganges makes salvation doubly sure. In Benares, houses, palaces

and temples are built up the steep bank, while along the water's edge run flights of stone steps from which the pilgrims bathe. For three and a half miles the city stretches along the bank of the river, and on the occasion of some great festival the river is black with bathers.

Within there are said to be over three thousand temples. There are also idols in the open streets, and it is not unusual to see a devotee prostrated before one of them, lying flat on his face across the nar-



BEFORE KALI'S TEMPLE, in Calcutta, sits this keeper of a shrine, who tolls a bell throughout the livelong day bidding the passers by to come to prayer. Kali, the goddess of destruction, time and death, is one name for the wife of Siva and, so a legend runs, when her body was cut up by the gods, one of the fingers fell on the spot where the temple now stands.

WALKER

row street. There are pilgrims wherever you turn, sprinkling holy water as they walk, hanging garlands of flowers around some idol, sitting on a bed of spikes or torturing themselves in ways that fill Westerners with amazement. Besides the greater gods many lesser divinities are worshiped.

Many Gods and Goddesses

These Hindus believe in one Supreme "Essence" called Brahm that resides in everything. They do not think of Brahm as a personal spirit; they refer to it as "that."

They believe that Brahm has left the control of this world to three gods named Brahma (the Creator), Vishnu (the Preserver and Friend of Man), and Siva (the Destroyer). They believe that Vishnu and Siva have had many incarnations. They say, for instance, that Vishnu lived in this world as Krishna, as Rama, as Buddha and so forth. They believe also that these gods had wives and children. Some of the goddesses are worshiped as much as their husbands—for example, the beloved Sita, wife of Rama, and Kali, the wife of Siva, the terrible goddess of Bengal. Sita is thought of as a pure, faithful and loving woman, an example to all women; but Kali delights in blood, and goats are slaughtered for her in her chief temple in Calcutta. Of India's millions more than two-thirds follow some sect of the Hindu religion.

The Mohammedan Invasion

From the year 1001 A.D. onward, successive Mohammedan conquerors burst through the mountain passes into Northwest India. Each century brought fresh waves of Moslem invaders, and kingdoms rose and fell. In one invasion the ancient city of Delhi was captured, and on the ruins of one of its temples the conquerors built a magnificent Tower of Victory. Gradually the Mohammedans have settled in India until they form an important section of the community. They are a proud people, these Islamites, and they have much of which to be proud, for it was their ancestors who built the splendid

sandstone and marble palaces at Agra and Delhi, to say nothing of the famous Taj Mahal. You may have read in the article on Arabia how Mohammedanism originated. The innate antagonism between the invaders and the native Hindus is evident when we recall that the Mohammedans believe in one God (Allah) whose prophet is Mohammed, who wrote the Koran under divine inspiration. They also believe in propagating their belief by the sword.

Their mosques are of great beauty. All the large mosques and many of the smaller ones have two minarets—tall, slender towers, from the balconies of which the call to prayer sounds out five times each day.

The Essence of Buddhism

Buddhism was founded in India but has almost ceased to exist in the land where it arose, though there are millions of Buddhists in Ceylon, Burma, Siam, Tibet, China and Japan. Its founder, Gautama Buddha, born supposedly between 552 B.C. and 562 B.C., is now claimed by Hindus to be an incarnation of their god Vishnu. Gautama, who is more fully explained in connection with China, taught the vanity of human desire. Declaring material things unworthy of men's love, he held that one must achieve a state where he wishes for nothing, before he can cease to be—that is, enter into Nirvana. He must become indifferent to pain, as to pleasure—a conception that accounts in part for certain practices. On leaving the body, his spirit enters into another form of life, wherefore to take life is sinful. The virtues of a Buddhist are purity, patience, contemplation and almsgiving.

There is, however, a religion in India very much like Buddhism that arose about the same time—Jainism. It has scarcely more than a million followers, but is represented by many splendid temples. In Mysore, on a hilltop, there stands a huge idol of a Jain saint hewn from the solid rock. It is nearly seventy feet high. For a thousand years that great image Vardhamana, the founder of Jainism,

taught that everything—even trees and water—has a soul, which journeys from body to body; that no living creature must be killed and that to escape from the toil of existence one must practice gentleness, liberality, piety and repentance.

The Semi-Military Sikhs

About 1500 a great Indian teacher named Guru Nanak attempted to unite the Hindus and Mohammedans. Taking some of the best teachings of each, he founded a religion called Sikhism, whose holy book is the Granth. The Mogul Emperor Akbar gave the Sikhs a plot of land in Amritsar on which they dug a large tank called the Pool of Immortality, in the middle of which stands their "Golden Temple."

As the years passed, persecution drove the Sikhs to arms, and they became a powerful fighting sect. Living together in the Punjab, they developed into a semi-religious, semi-military state, and their great leader, Ranjit Singh, "the Lion of the Punjab," became the undisputed master of that part of India. In 1845 the Sikhs invaded British territory and lost Lahore. In 1848 they massacred the British officers at Multan and precipitated a second war, in which they were defeated at Gujerat in 1849, and which led to the annexation of the Punjab to British India. The Sikhs later formed some of the finest regiments in the Indian Army. To-day they number a little over four and a third millions.

Followers of Zoroaster

On the Malabar Hill, outside Bombay, there stand five grim buildings called the Towers of Silence, of which, more anon. On their walls sit rings of vultures. Close at hand is another building called a fire temple. Here we meet a religion followed by the Parsees, whose Prophet was a Persian named Zoroaster. Though living in India, the Parsees are not Indians but Persians who were driven from their own land hundreds of years ago by Moslem conquerors. They found a refuge in and around Bombay where they now are influential, though they number

only a little over one hundred thousand. They believe in one god whom they call Ahura Mazda (Lord the All-Knowing), and also in a sort of devil who is always warring against what is good. One strange custom distinguishes them from all other peoples. Believing that earth, air, fire and water are sacred, they are in a difficulty as to the disposal of their dead, for the sacred elements must not be defiled. The dead are therefore carried into the Towers of Silence and placed on gratings where the bones are picked clean by the vultures, then dropped into a pit.

Finally let us go down the hill to the seashore. The sun is setting. There on the beach stand companies of Parsees praying, with their faces toward the setting sun. In their temples, they have sacred fires continually burning on the altars. The Parsees regard sun and fire as symbols of the great God who is the source of all light.

The God of Common Sense

Let us not leave this land of multitudinous gods and goddesses without naming Ganesha, the Hindu deity of common sense. To him supplication is made before undertaking any venture of serious import. This god is represented as having the head of an elephant and the body of a gigantic child. Now while it is true that the elephant is credited, because of the great size of its head, with being possessed of wisdom, this legend is also told to account for the bizarre appearance of the humble god not alone of the temple but of the hut and the way-side. When Ganesha's mother first beheld him, her gaze was so brilliant that it burned off his head. The child's father, Siva, to remedy this mishap, sent forth servants who were to bring him the head of the first living creature they saw with its face toward the north. Before they had proceeded far they came upon a huge elephant lying with its pillar-like legs stretched in sleep and its face turned toward the north. The head of this beast they cut off, and Siva grafted it to Ganesha's neck.

INDIA'S MILLIONS

In Crowded City and Jungle Village

Of our four articles on India, this one deals with the life of the people. The Indian of the large town, who lives in contact with the European and the marvels of Western civilization, is a very different person from the simple villager who may live a hundred miles or more from the nearest railway station. Besides the Indian races, there are such tribes as the Todas and Bhils, who were driven to the hills and jungles many centuries ago by their conquerors and are shy and usually peaceful folk. The peoples of India differ from each other as much as the nations of Europe, but, speaking generally, the ways of life in town or village are much the same all over the country.

THE orthodox Hindu traces the history of his land nearly five thousand years, but modern scholars place little faith in these legends. After 2000 B.C. Aryan tribes from the North entered India and finally subdued the aborigines such as the dark-haired Dravidians, but the first actual account gives as 557 B.C. the supposed date of the birth of Buddha. The country split into many separate states which made comparatively little resistance to Alexander the Great in 327 B.C. His successors attempted to maintain the Greek influence with indifferent success.

There were Arab invasions before 700 A.D., but about 750 the invaders were expelled. By 1001 the Sultan Mahmud of Ghazni had permanently established Mohammedan power on Indian soil. In 1308 Timur-leng (Tamerlane), the Tatar, defeated the King of Delhi and proclaimed himself Emperor of India, but his descendant, Akbar, was the real founder of the Mogul Empire. His reign was almost exactly contemporaneous with that of Elizabeth of England. His grandson Shah Jehan, who built the Taj Mahal, was supplanted by his son Aurungzebe (Aurangzeb), who raised the Mogul Empire at Delhi to its highest pitch of splendor, but afterward ruined it by over-expansion; and in 1759 Nadir Shah's Persian highlanders sacked Delhi, after which his viceroys formed provinces into independent states.

Meanwhile Vasco da Gama, sailing from Portugal, had reached India by sea. Portuguese, Dutch, French and

English established trading posts and their rivalry led to armed conflicts in which final success came to England. The empire thus founded was at first administered by a mere commercial company, the East India Company, and the first governor-general, Warren Hastings, had to maintain British supremacy in the face of the hostility of powerful Mussulman sovereigns. His successors extended the area of British rule and most of the native states were brought under the control of the East India Company. There was much discord, however, and much fighting. The great mutiny occurred in 1857, and two years later the Crown took over the administration. Until 1947, more than half of the territory was administered by British officials. The nearly 700 native states of varying sizes were semi-independent under their native rulers, although the Indian government kept a watchful eye over them. The reigning King of England also had the title Emperor of India.

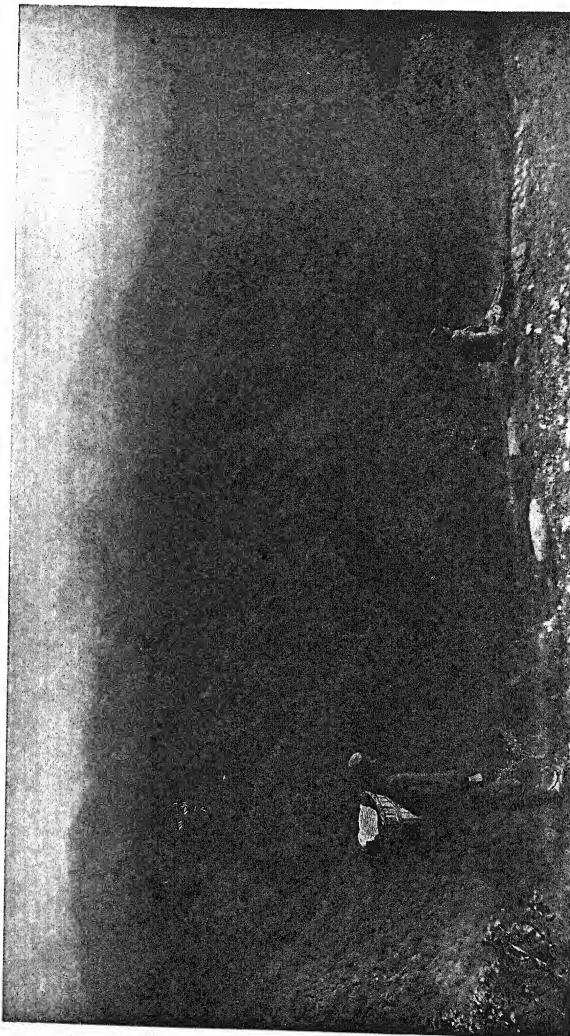
Not all of the peninsula of India was governed by the British. A small area under French rule comprises five colonies of which Pondicherry on the coast south of Madras is one of chief importance. Founded in 1674, it has been taken and later restored by the Dutch and the English in turn. Portugal claims territory along the west coast containing salt works and manganese mines. This consists of Goa, Damao—north of Bombay—and Diu, a small off-shore island. But British India comprised practically three-fifths of the peninsula, while the

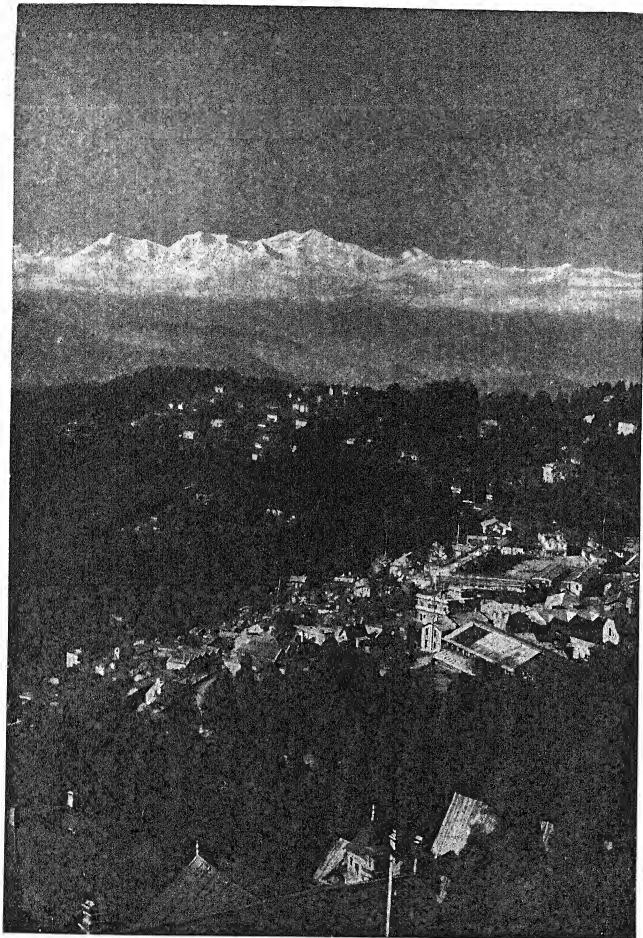
Walker

AMONG THE MIGHTY HIMALAYAS, GUARDIAN MOUNTAINS OF INDIA'S NORTHERN FRONTIER

Along the northern frontier of India there runs that double wall of mountains, the Himalayas, which contains Mount Everest, the world's highest mountain, and many other peaks over twenty thousand feet in height. In these mountains live such hill tribes as the Gurkhas, Bhutias,

Garhwals and Kumaonis, and in the foothills are hill stations like Naini Tal, Mussoorie, Simla and Darjeeling, whether Europeans go in the summer. There are no roads in the Himalayas, but only tracks which have been used by the hill people for centuries.

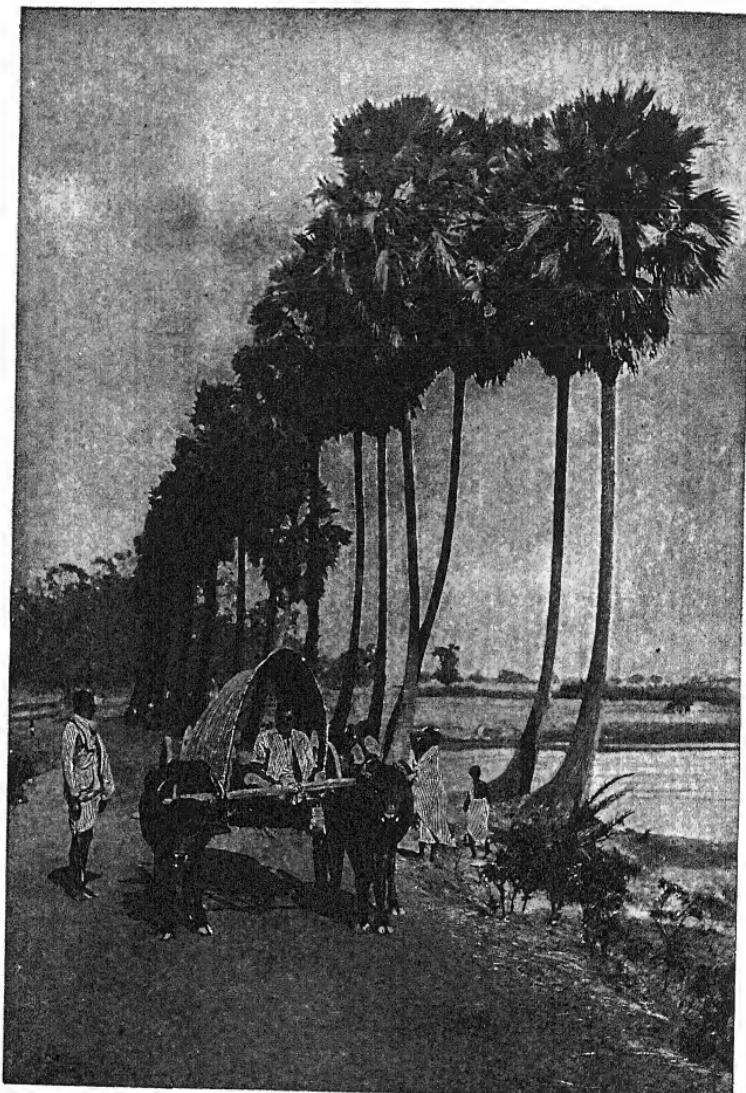




Peter

DARJEELING AND THE SNOW-CAPPED GIANTS OF THE HIMALAYAS

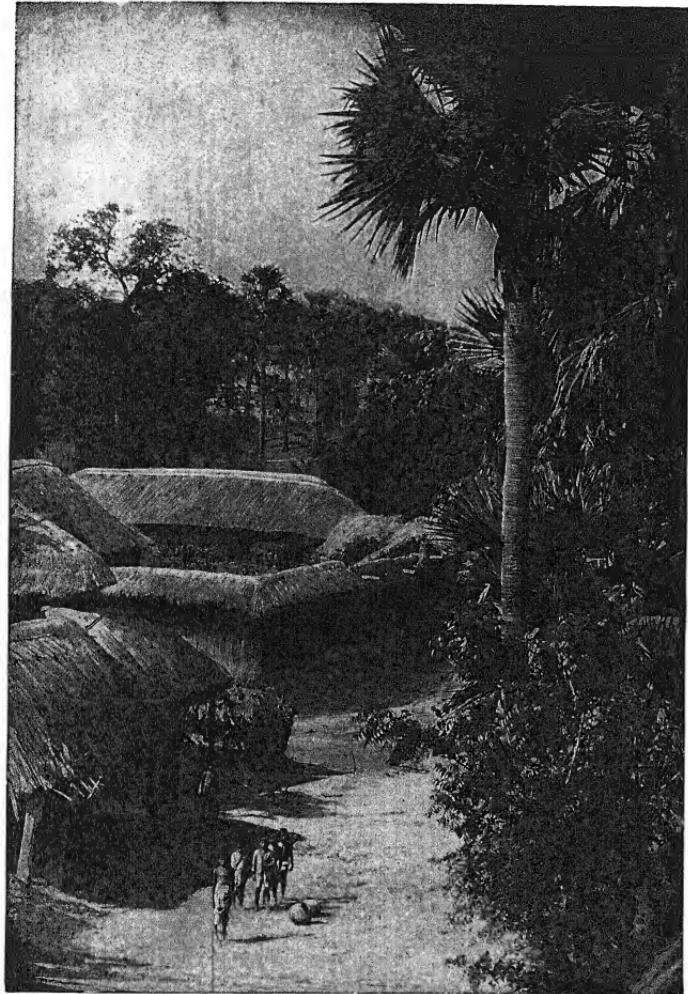
Darjeeling in Bengal, situated on the lower slopes of the Himalayas, is surrounded by some of the finest scenery in the world. "Darjeeling" means "the place, or town, of the thunderbolt," and from the ridge on which the town stands can be seen Mounts Everest and Kincchinjunga with their summits covered by perpetual snow.



SLOW BUT SURE WAY OF TRAVELING IN BENGAL

Walker

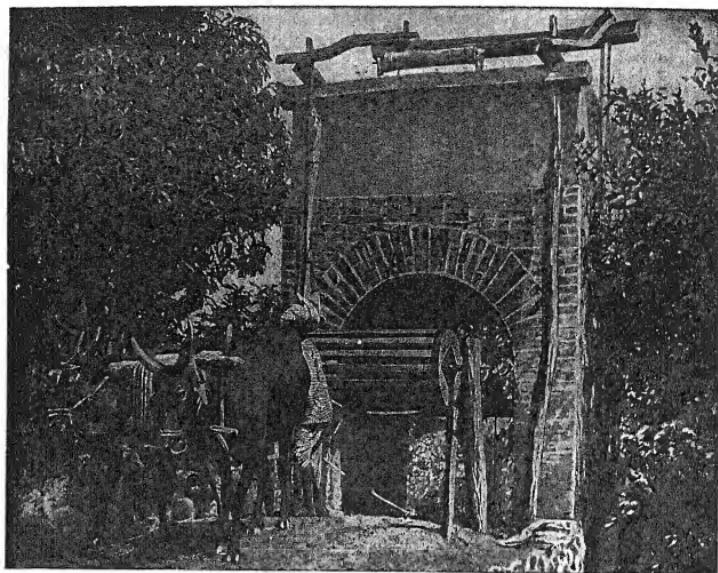
Time is of no importance to the Indian, and this man is quite content to crawl along at about two miles an hour—the usual pace of the water-buffalo. The wheels squeak horribly, but he likes the sound and would not dream of greasing the axle. On the right is a tank, or artificial pond, in which water is stored for irrigation purposes.



Walker

LITTLE VILLAGE HIDDEN AWAY IN THE JUNGLES OF BENGAL

The huts in these jungle villages are all made of sun-baked mud and thatched with straw. The peasants till their little plots of land, which they have won from the surrounding jungle, untroubled by the changes that are taking place in the cities. Their chief complaint is the leopards that infest these jungles and prey upon their flocks.



Comyn

OX POWER FOR RAISING WATER FROM AN INDIAN BUNGALOW WELL

Every Indian bungalow has a well and oxen may be used to raise the heavy leather bucket. Here the bucket rope is attached to the yoke of a pair of oxen. When the bucket has been lowered into the well and filled, the patient beasts walk along a causeway, which is precisely as long as the well is deep, and so bring the water to the surface.

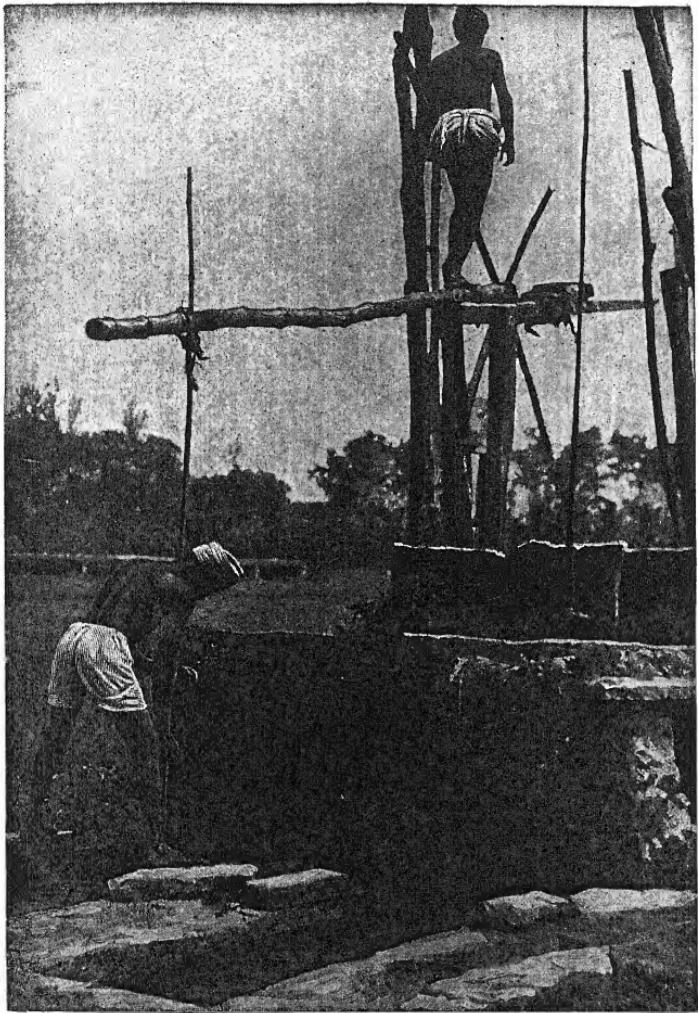
native states and agencies (of varying sizes and degrees of autonomy) occupy about two-fifths.

The government of India has been very complicated. There are nearly seven hundred semi-independent "native states," and all were, to some extent, under British supervision. A British official, called a Resident or an Agent, was stationed at the capital of each state, or group of states, but his power varied greatly. In some he was merely an adviser, in others he had almost complete control. British India, with around four-fifths of the population, was divided into provinces and administered by British officials, but these were not all of equal rank or authority. Slowly but steadily increasing authority was given to these divisions, though the Viceroy, as representative of the King was the final word.

In 1935, a new constitution for India

was passed by the British Parliament. The constitution provided for a Federal Government in which the native states were to share. It also called for a Federal Legislature of two houses partly appointed, partly elected, to which the ministers were responsible. The constitution was regarded as the first step toward democracy through dominion status, or even complete independence. Later events proved the prophecy true, when the Dominions of India and Pakistan were formed in 1947.

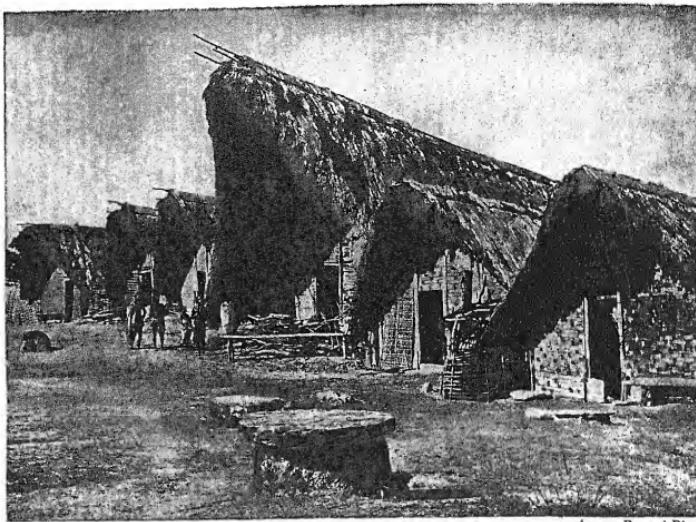
Here we have a population roughly one-sixth to one-fifth that of the total population of the world, crowded into about one twenty-fifth of the land surface of the earth. There are, in much of India, on the average, more than 195 people to the square mile—as contrasted with approximately forty for the United States of America and less than three for Canada.



© E. N. A.

HARD-WORKING SEE-SAW THAT HELPS THE INDIAN CULTIVATOR

In those parts of India in which the rainfall is slight, the denkli, a kind of see-saw, is largely used to draw the life-giving water for the fields from the wells. The beam of the denkli has a bucket at one end and a weight at the other, like the shaduf, and a man at the point of balance, by rocking it to and fro, can raise and lower the bucket.



Assam-Bengal Rly.

NAGA VILLAGE IN THE WILD HIGHLANDS OF ASSAM

Grass mats form the walls of these thatched huts, which contain little furniture besides the beds—rough planks of wood—around the fireplace. Pigs are sometimes kept in the little enclosure by the hut, but the fowls roost on the rafters. Naga villages are generally built on hills, as the tribes at one time were continually fighting among themselves.

All of the invasions above mentioned, Aryan, Greek, Hun, Arab and Mohammedan, have left their traces in India, in blood, religion, manners and customs. As a consequence, there are about forty-five different races speaking many different languages and dialects. However, the Hindu caste system—which separates the people in rigid social levels—from the highest Brahmin to the humblest Untouchable—has been receiving attention of late. At the third meeting of the Indian Constituent Assembly just before the partition, the class term Untouchable was officially abolished.

The chief industry of India has always been agriculture. Seven people in every ten gain their living by farming; for the most part they are densely crowded together in the regions of plentiful rainfall. Modern methods of farming had been encouraged by the English, but most Indian farmers still use the primitive methods of their forefathers.

Increasing numbers of Indians are employed as industrial workers, chiefly in the larger cities. They are engaged in such varied pursuits as the weaving of cotton cloths, silk-rearing and weaving, carpet-weaving and metal-working.

India is thus a maelstrom of Hindus and Mohammedans, princes and paupers, half-wild hill tribes and highly organized industrial workers, Europeanized professional men and co-operatively-minded rice farmers. The differences have thus far been too great for any general body of public opinion to exist.

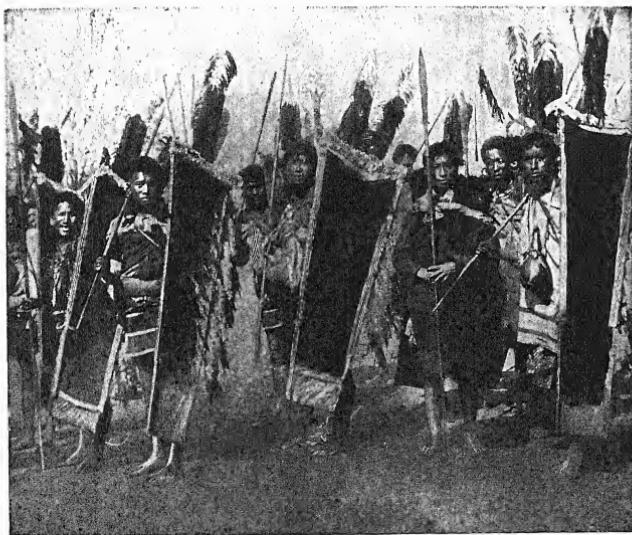
Great Britain began as early as 1835 to introduce Western education, but the masses were ignorant and almost incredibly superstitious. On the other hand, there were pundits who could read the Vedas—representative of a civilization contemporary with that of ancient Egypt and Mesopotamia. Under British initiative, modern schools and colleges have been founded and some high-caste Brah-

INDIA'S MILLIONS

mins have been Christianized. Nevertheless, there is still a great amount of illiteracy among India's millions of people. It is estimated that only about fourteen percent of its total population is able to read and write. There are eight federal universities to which colleges are affiliated, besides a number of other universities, technical schools, law schools and medical colleges. Since 1920 India has made far-reaching changes in the realm of higher education. The report of a research commission on the University of Calcutta recommended the establishment of several additional universities, together with the more extensive education of women and the bi-lingual teaching of the more highly educated classes. The residential Univer-

sity of Dacca, founded in 1921 in Bengal, gives special attention to Islamic studies; the University of Rangoon, founded in 1920, has extension courses and courses in forestry, geology and engineering. At Agra University, established in 1926, women who have carried on private study are eligible for degrees; and Andhra University in Bezwada, created in 1926, among other activities promotes teaching in certain native languages.

However, as educational facilities increased, the people's dissatisfaction with their political position grew in proportion. The great Maharajahs, for instance, resented what they considered to be British interference with their ancient customs and beliefs.



Elecaya

NAGA WARRIORS ARMED READY FOR THE FRAY

"Naga" is a word meaning snake, and the Nagas are so named because they are snake worshippers. At one time these people were head-hunters who terrorized and preyed upon the gentle folk who dwelt on the plains below the hills of Assam. Their weapons are the javelin and a thick, heavy knife with a crooked end, and they carry large shields.



Talbot

CAMELS AS DRAFT ANIMALS IN THE DESERT REGIONS

In most of India oxen draw the heavy, springless carts, but in the desert of Rajputana, where water is scarce and underfooting soft, camels must be used. The cart that we see here is plying for hire, and can carry passengers as well as a heavy load of luggage, since it has both an upper and a lower deck.

Mahatma Gandhi initiated his passive resistance movement, but many acts of violence were attributed to it. Gandhi's program called for the settlement of religious differences between Hindus, Moslems and Sikhs; equality for all classes and women with men; prohibition of liquor; and the encouragement of spinning and weaving in the home by farmers and their families during periods when crops were poor.

The spinning wheel became the symbol of Indian independence, sponsored by the Indian National Congress, and soon the round white cap known as the "Gandhi cap" began to appear in the villages of the country. The famous spinning wheel later was to make its appearance on the flag of the Dominion of India as the nation's emblem of democracy.

There was restlessness also among the Moslems of India. They, too, wanted freedom but were unalterably opposed to any independence that would mean subjection to a Hindu or non-Moslem majority. The religious differences between Hindus and Moslems are deep-seated and there have been many outbreaks of violence. This antagonism has been one of the obstacles in the path of Indian unity. Indian nation-

alists, indeed, maintained that the British did their best to promote strife between Hindus and Mohammedans in order to keep India divided; but this claim seems to be rather far-fetched.

Though the Moslems were represented in the All-India Congress, their chief political organ was the Moslem League, led by Mohammed Ali Jinnah, who first proposed India's confederacy and later became the first governor general of the Dominion of Pakistan.

India's exports for the year 1940 amounted to \$655,543,500 and her imports were valued at \$489,037,200. The lion's share of India's trade, naturally enough, is with the United Kingdom. Her sales to continental Europe have been cut off because of the war; she has also lost her Japanese market—a serious loss, since Japan was formerly a very good customer. On the other hand, India's trade with the United States has increased greatly.

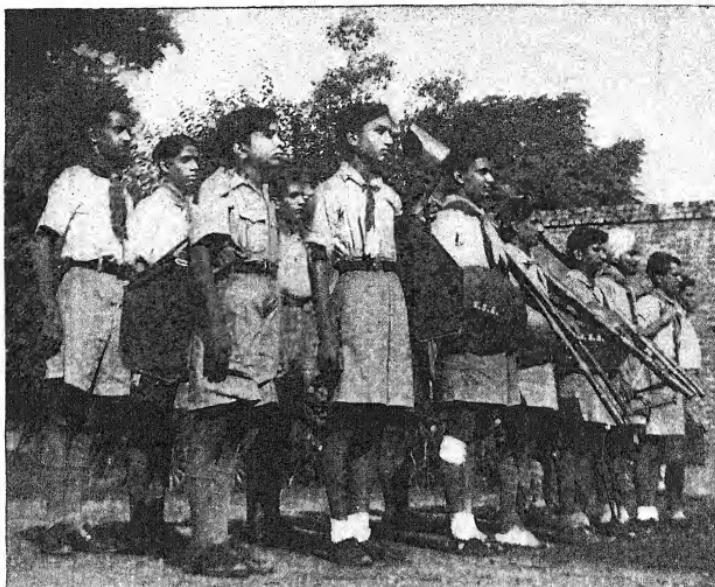
Bombay, with its exceptionally fine harbor, has been for three centuries an important mart of trade. The Parsees represent the wealthy class. The port city, with its Western skyline and smoking factory chimneys, is lately making use of hydro-electric power for its in-



Powell

TWO OLD ENEMIES FACE TO FACE: THE COBRA AND THE MONGOOSE

As the snake-charmer plays his pipe, a long swaying form rises from the basket. At once the little mongoose is all attention, filled with fury at the sight. A mongoose in the yard of an Indian house is a great protection against snakes. It is usually quick enough to escape the vicious lunge of the cobra, and afterward bites through its neck.



Courtesy, British Library of Information

MEMBERS OF THE WORLD-WIDE BROTHERHOOD OF BOY SCOUTS

The Boy Scout movement is popular even in India. The native lads there are as keen and alert at their drills as their fellow scouts in Great Britain and the United States. Their uniform is necessarily light, owing to the hot climate. Here we see some Boy Scouts of India carrying air-raid precaution equipment during a drill.

dustries. It has also been threaded by structures of lattice steelwork on which run the electric trains of the Bombay, Baroda and Central India Railway Company. The power is supplied by generating stations in the western Ghats a hundred miles distant. This is making commuting pleasanter and easier.

Though the rival port of Calcutta hums with the jute mills (which make bagging for the United States), the tourist will be less impressed by the commercial aspect of that city than by its colorful social life. The palace, once the official residence of the Viceroy of India but now occupied by the Governor of Bengal, is magnificent. The uniforms of the soldiers add color, and the officers appear at many functions in white uniforms with gold epaulettes. There are native chauffeurs in uniform, and no traveler can dispense with a "boy"

to act as servant and interpreter. He receives but thirty cents a day and feeds himself, but his needs are simple. Calcutta attracts large numbers of Anglo-Indians.

Air lines connect England and India, with the chief Indian terminus at Karachi. The journey of five thousand miles may be made in three and one-half days if flying boats are used and even in two and one-half if the weather is favorable. That brings India nearly two weeks closer to England than formerly.

Having taken a bird's-eye view of India's history, past and present, and of her industrial future, let us get out the magic carpet and make a personal inspection of her crowded city streets and jungle villages.

It is at dusk that the Indian cities become most interesting. In the heat of

midday the bazaars—as the streets of shops are called—are almost deserted and the shopkeepers drowse among their wares. The bazaar of Muttra, a town in the United Provinces, is typical. The winding street teems with life, a moving mass of people hopelessly mixed with carts and animals of every variety. Humped oxen pull hooded carts through the crowd, men and women dodge under the noses of donkeys with bulky panniers or push their ways through the press, driven on by blows. The water-carrier with his dripping sheepskin, the pilgrim with his brass water-pot, the nearly naked coolie bearing a heavy load upon his head—people of every status jostle each other. In such a crowd it is impossible to make headway, even though the driver of your ekka, or high-wheeled cart, seated on one shaft, urges his pony onward by twisting its tail or by poking his bare toes into its ribs. In loud tones he shouts at people to make way for you.

Streets Ring with Invective

"Oh, with the water-pot! Get out of the way!" "Oh, son of a pig, let us pass!" This last ejaculation, the limit of rudeness, is reserved for people of the lowest caste. A Mohammedan or a high caste Hindu is reproved merely with: "Oh, brother! Oh, venerable father! Allow us to pass!" Occasionally a collision with some other vehicle calls forth shrill Oriental invective. On both sides of the streets the open-front shops are lighted with lamps or torches. There are clay lamps and brass lamps.

The lamps are suspended from the ceiling by brass chains. The shops are little places with a big wooden platform or raised floor on which, surrounded by his goods, the turbaned shopkeeper sits cross-legged while he haggles over prices.

Tom-toms and Smoking Torches

In those windowless shops the Kashmiri woodcarver exhibits his skilfully made fire screens and photograph frames; the brassworker sells his lamps, trays and bowls; the Afghan merchant unrolls his rugs; the goldsmith sits before his char-

coal fire-pot smelting the precious metal of his clients into necklaces, anklets or nose-rings. The seller of cheap bangles has thousands of glass bracelets arranged on the shelves around him. The sellers of sweetmeats and fruit and vegetables, the perfumers, the idol-makers, the garland sellers, the silk merchants—all are there.

The crowded bazaar is stifling and the air heavy with incense and perfumes. Hundreds of lamps flicker and smoke. We hear the sound of flutes and horns, and the beating of tom-toms. With smoking torches, and singing and dancing, a wedding procession moves slowly through the crowd. Some of the largest cities, as described elsewhere, are modern, but life in the villages remains about what it has always been.

Some of the Indian villages are scattered over the cultivated plains; others lie hidden in the jungles or among the barren hills. Some villages consist of a mere handful of huts of mud or the branches of trees roughly woven together; others have streets of well made houses, with perhaps an ancient temple in the centre.

Village Life in the Deccan

Let us imagine ourselves in an old-fashioned bullock-cart, jolting slowly over the rough plain somewhere in the Deccan, in Southern India, to a village half hidden in a grove of mango trees. We meet the village boys driving the cattle to pasture, raising clouds of dust as they pass. Near the village is an irrigation tank—a sheet of shallow water. During the heavy rains this tank stores water which is used in the dry season. As we pass it we see the dhobies (washermen) soaking the clothes and banging them vigorously on the stones to knock the dirt out of them. It is terribly hot and a dozen water buffaloes are standing in the water with only their heads above the surface. At the village, under a big pipal tree is a mud platform on which the elders sit in council, to arrange matters of public business or to try some criminal. Near by is another platform shaded by the spreading

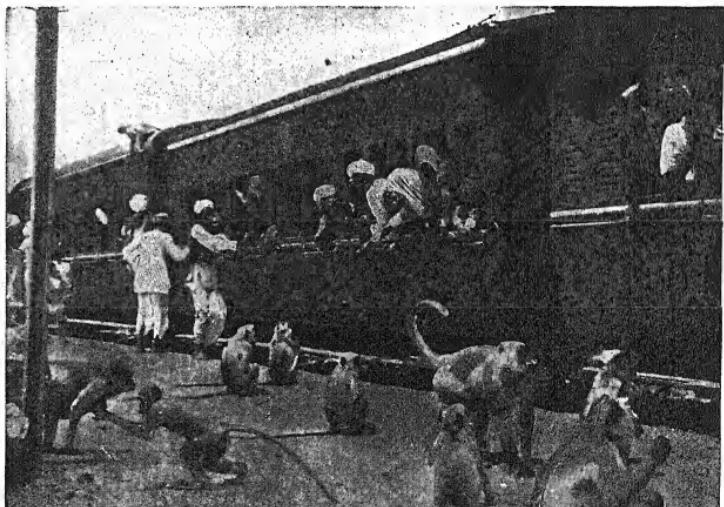
branches of a sacred tree; upon it some of the village idols, with simple offerings of rice or milk or fruit laid out before them. In the courtyard the women of the house prepare the rice and curry for the next meal, wash the babies or polish the brass.

In some of the courtyards one may find villagers following their trades—the potters with wheel and clay, their newly-made vessels drying in the sunshine; the blacksmith with his fire and bellows; or the idol-maker giving a coat of paint to his wooden images. There may be several small temples in the village, and, if there are any Mohammedans, there may also be a small mosque from which the call to prayer is given several times a day. As the sun is setting, the cattle are brought home, and the smoke of many fires hangs like a pungent cloud over the village.

A favorite Hindu dish, correctly spelled mulligatunni, is a soup which may be literally translated as pepper water, as it

is made of peppers boiled in water, though a flavor of garlic adds savoriness. Added to boiled rice and fried onions, it forms the staple dish. The native also eats his rice with hot curry sauce, or enriched with chopped egg, minced fish and lemon. The higher caste Hindus practice vegetarianism, but Mohammedans eat meat if they can afford it. The Indians of Bengal use banana leaves as plates, and none of the peasants possess table knives and forks. The meal finished, the men and boys sit and smoke around little fires in the village street.

Some miles from the village runs a high road, made by the government. It is usually wide, shaded by huge trees, that form an avenue through otherwise shadeless country. One side of this road is paved for quick-moving traffic, but the other side is sandy and is used by the bullock-carts, the pack-oxen and strings of camels. India has more than two hundred thousand miles of good roads. Per-



MONKEYS BEGGING AT A STATION NEAR UDAIPUR

Bailey

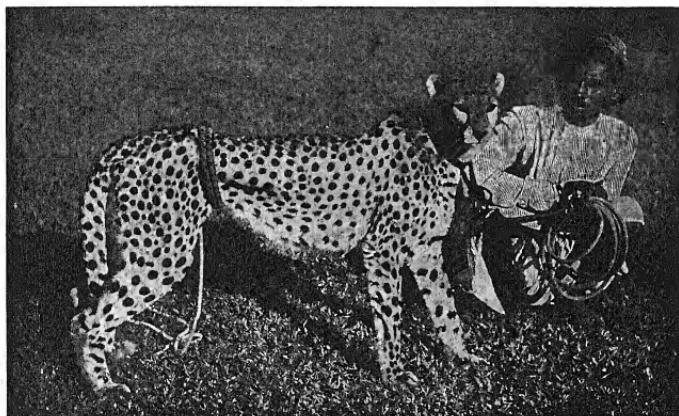
The small Bengal monkey is regarded as semi-sacred by the Hindus and the animals are impudent, as they know they are safe from molestation. They beg for sweets and fruit, and chatter and grin angrily if nothing is given to them. Europeans sometimes keep them as pets, but they are quick-tempered and can bite viciously.



Barber

CARRYING HIS PLOW, THE INDIAN PEASANT STARTS OFF TO WORK

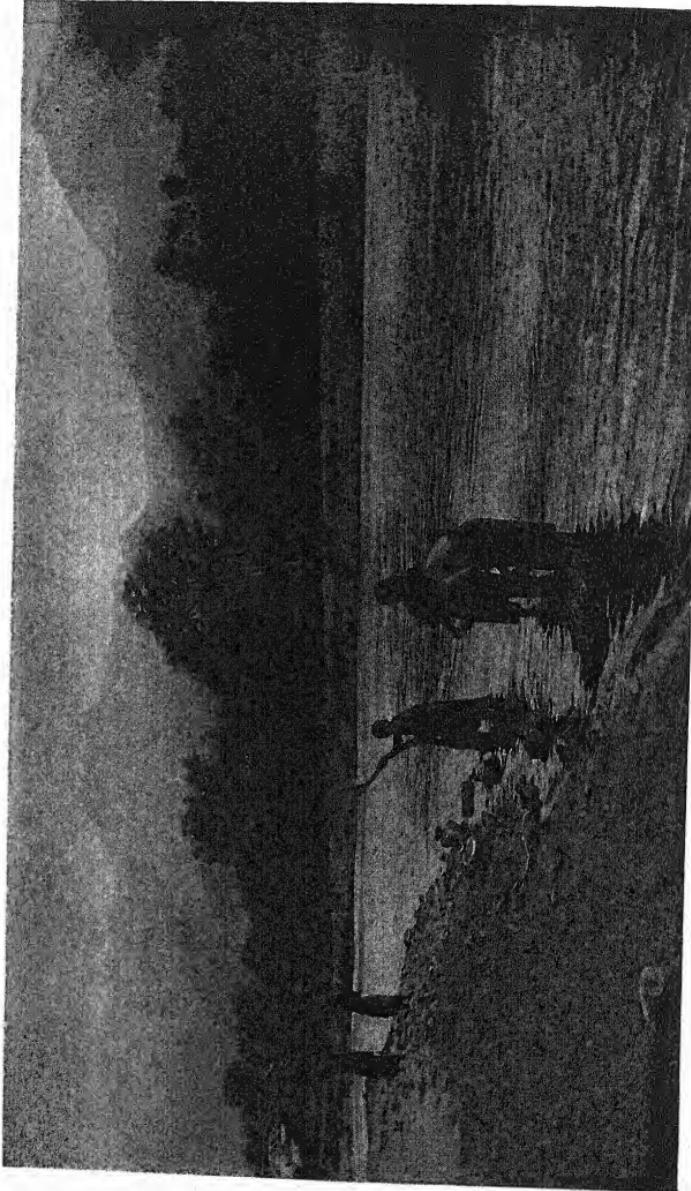
If the plow and harrow were made of metal, like those of the farmers in many other lands, he would not be able to carry them over his shoulder. Much is being done in India to help the farmer to reap a better harvest, but he would rather content himself with small crops than to adopt new ideas, which he distrusts profoundly.



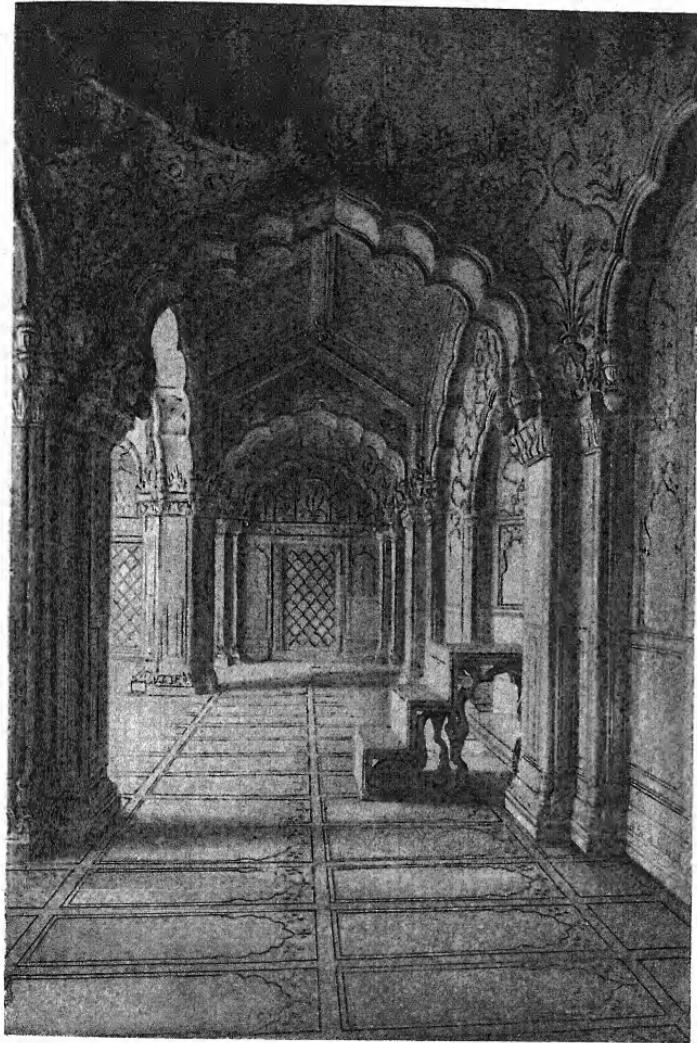
H. S. Talbot

SWIFT AND SINUOUS CRUELTY BURNING IN THE PARD

Cheetahs (hunting leopards) are natives of the Deccan, where they are trained for hunting. They are long-limbed animals, with blunt, partially retractile claws. When loosed from the leash the cheetah springs at its prey with a swiftness exceeding that of any other mammal. If it misses the kill it seldom follows the quarry, but returns to its master.



WASHERWOMEN IN INDIA, a country almost without laundries, sociably take the clothes down to a river, where they soak and wring them, then beat them upon stones. They certainly get the dirt out, but the process is hard on the garments. However, they dress chiefly in calico. When they have finished washing and talking, these women will fill the brass jars that one can see on the bank with water for drinking and carry them balanced on their heads to their homes. The women of the poorer classes are obliged to work as hard as the men.



© E. H. A.

THE PEARL MOSQUE at Delhi was built in the seventeenth century as a private chapel for the Emperor Aurang-zeb, third son of Shah Jehan, who usurped the throne in 1658, after murdering two brothers and imprisoning his father. The mosque is of marble wonderfully carved, and decorated with colored designs. It lies within the walls of the fortress-palace.

Kenneth Connyn
PLANTING THE YOUNG RICE SEEDLINGS SEPARATELY BY HAND
In India it is possible to cultivate crops all the year around; for so long as they are watered, they can defy the heat of the summer. Two crops sometimes three rice crops are grown. The finer varieties of rice are raised from transplanted seedlings; and as the rice usually requires that its roots stand in water during a part of its growth period, the fields are leveled, embanked to retain the water, and finally flooded.



IN THE PADDY FIELDS OF SOUTH INDIA; PLANTING THE YOUNG RICE SEEDLINGS SEPARATELY BY HAND
In India it is possible to cultivate crops all the year around; for so long as they are watered, they can defy the heat of the summer. Two crops sometimes three rice crops are grown. The finer varieties of rice are raised from transplanted seedlings; and as the rice usually requires that its roots stand in water during a part of its growth period, the fields are leveled, embanked to retain the water, and finally flooded.

INDIA'S MILLIONS

haps the finest is the Grand Trunk Road which runs from Calcutta to Peshawar, a distance of fifteen hundred miles. Yet there are still vast areas of country with no roads at all.

Who has not heard of India's jungles? The name suggests to a good many people an impenetrable forest with tangled undergrowth. Yet the word is applied to any uncultivated land. Some of the jungles, like those of the Ganges delta, are covered with long grass and other vegetation through which tigers roam. In other places the jungles are great plains, with little grass and very few trees, and with masses of granite strewn about or piled up as though by the hands of a giant. Here and there are low bushes among which leopards prowl, and masses of cactus, aloes and prickly pear, under which deadly snakes have their holes. On the rocky hills there are bears and in some parts of the country there are wolves.

Every night the voices of the jackals and hyenas curdle the blood of the hearer.

Here snakes are far more dangerous to human beings than tigers. Every year about twenty thousand people are killed by them, whereas tigers and leopards together claim only about a thousand or twelve hundred victims. The commonest snake is the cobra, one of the most poisonous. Unless a remedy is applied at once, its bite is certain death.

In some of the jungles and mountains, there dwell small tribes of people who hunt their prey with bows and arrows; and, in inaccessible regions in Northeast India, they still practice head-hunting and sacrifice human beings to their gods. On the other hand, some of these "jungle tribes," like the Todas of the Nilgiri Hills, are quiet, peace-loving people. These hill tribes are believed to be descended from the people who inhabited the country before the Hindus.



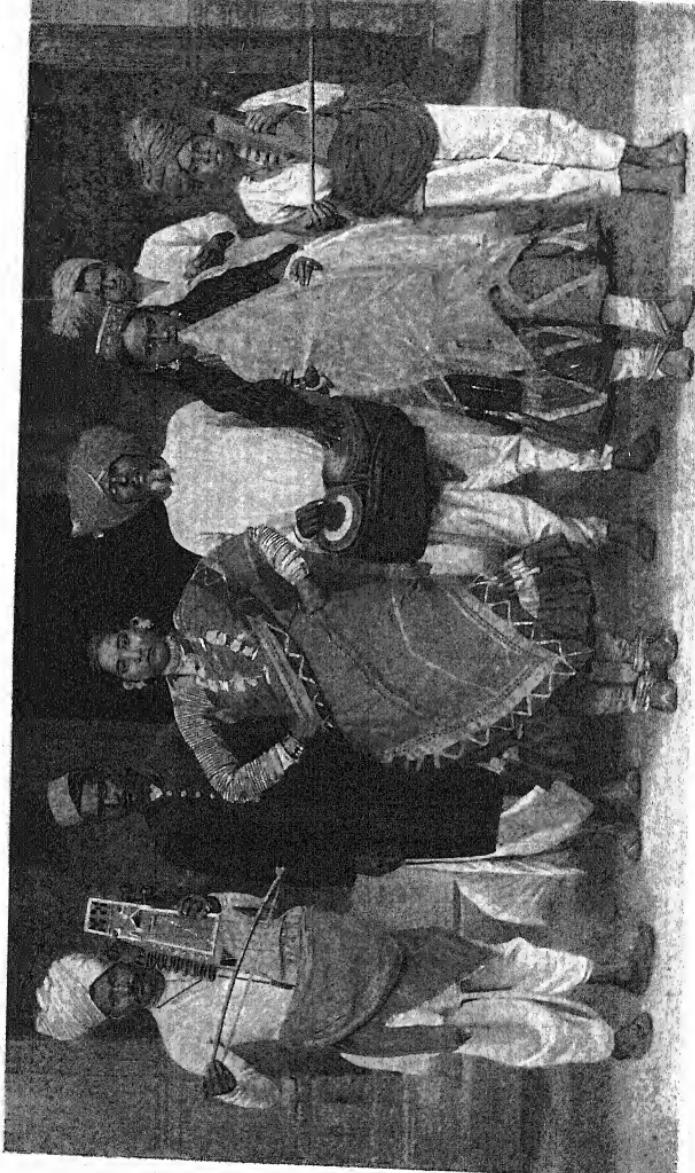
H. S. Talbot

SCORES OF COOLIES TOILING AT THE WORK OF A CRANE

Machinery has by no means entirely replaced man power in India, as may be seen from this photograph of a gang of Bundanis carrying a stone beam up to the top of a building in process of construction in Gwalior. As many as 128 men have been harnessed to a single beam slung by ropes from poles borne on the men's shoulders.

Courtesy: The Indian Photo Agency

MUSICIANS AND DANCERS travel all over India and give their performances in the open air, in theatres or at private houses. The music of the players with the queer, stringed instruments in the photograph would seem to our Western ears nothing but a succession of more or less unpleasant squeaks. The man in the red turban, standing between the two girls, has two small drums on which he plays a monotonous accompaniment with his fingers. These traveling troupes also perform plays, which are usually symbolic of religious conceptions.





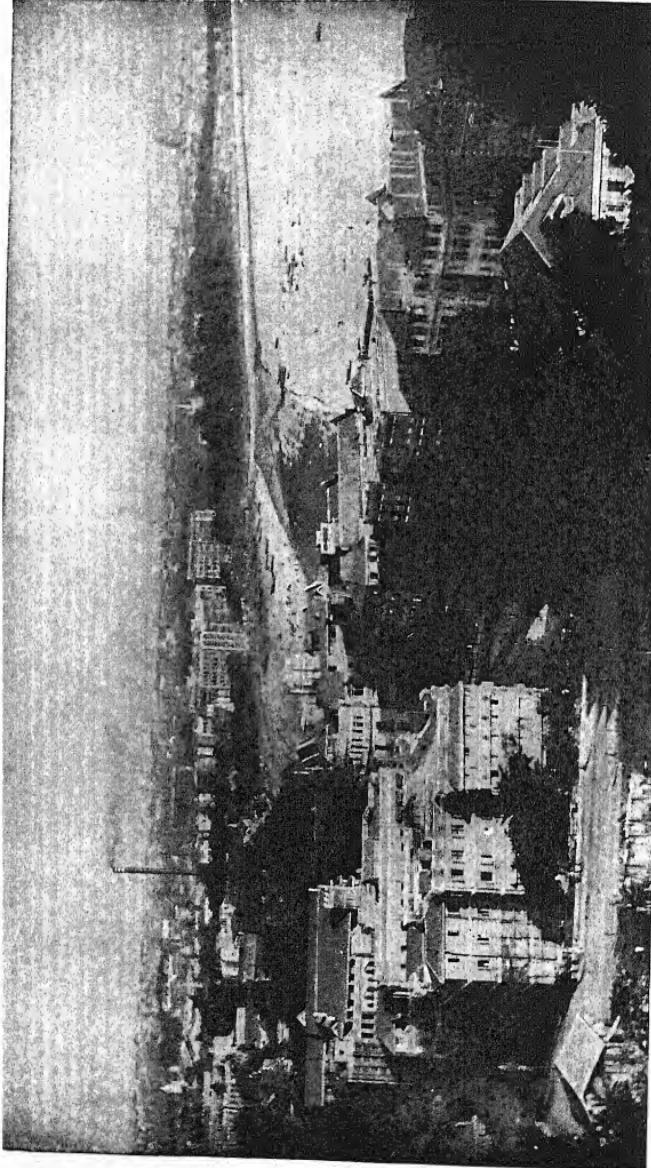
CENTRAL NEWS

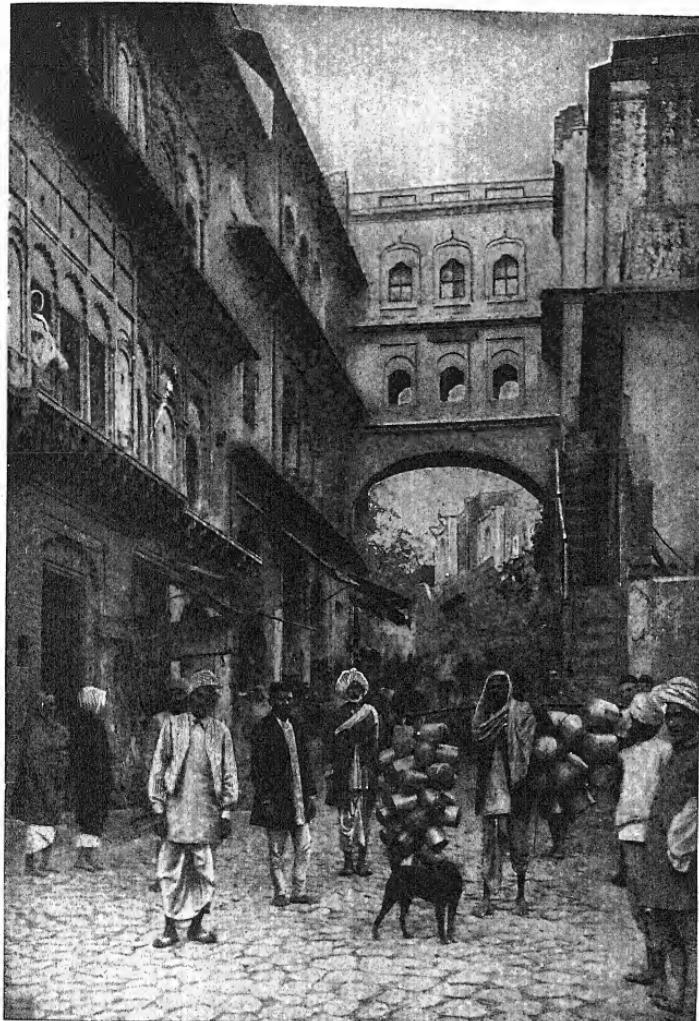
GHURKA (or Gurka) WOMEN come down from the fastnesses of Nepal with their husbands, who enlist in the Indian army. With their children they live in special quarters safely inside the lines of the Ghurka regiments. The Ghurkas are of Hindu descent but have much intermingling of Mongolian blood. They were driven from Rajputana by the Mohammedans.

Walter

Bombay is the industrial centre of India and its port facilities are modern. In its harbor one can see the flags of many nations, in peacetime, for this is a trade centre as well as a stop for tourists. From this world port cotton goes to England and returns as calico. Back Bay, at the seaward end of Bombay Island, has the shape of a half-moon, with Malabar Hill at one tip and Colaba at the other. The five Parsee Towers of Silence are at Malabar. The island of Bombay is one of a group of twelve formerly separated from one another and the mainland by channels.

THE GREAT COMMERCIAL CITY OF BOMBAY SEEN FROM MALABAR POINT

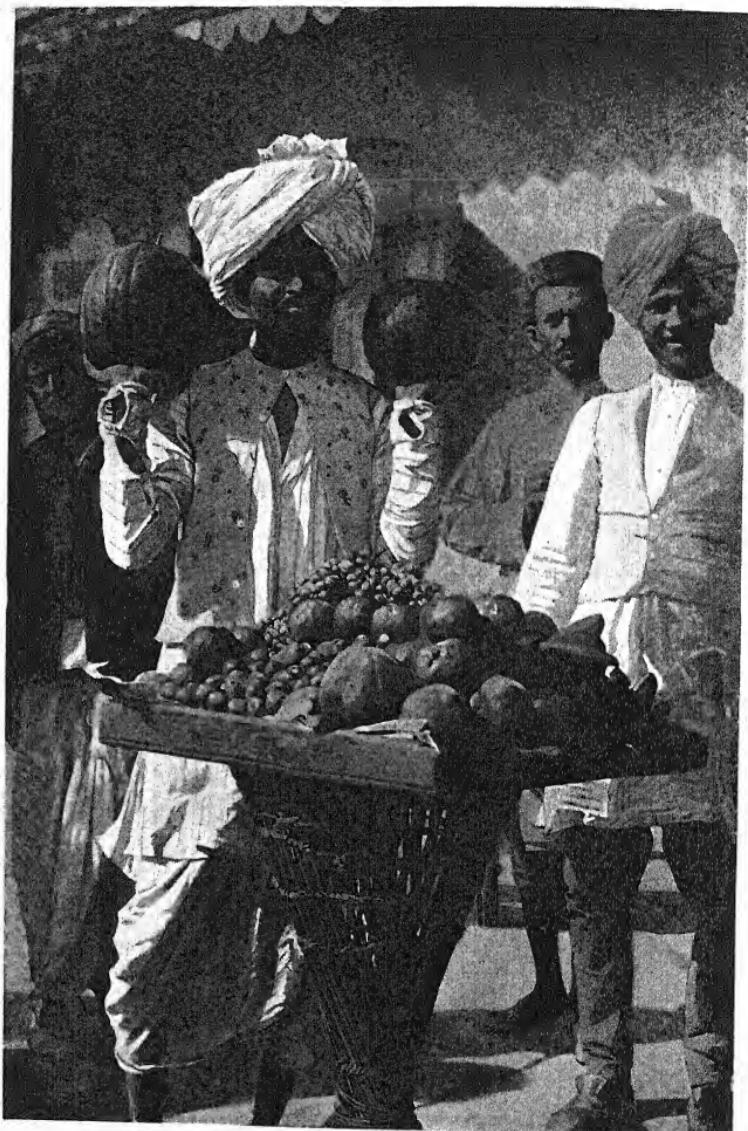




Walker

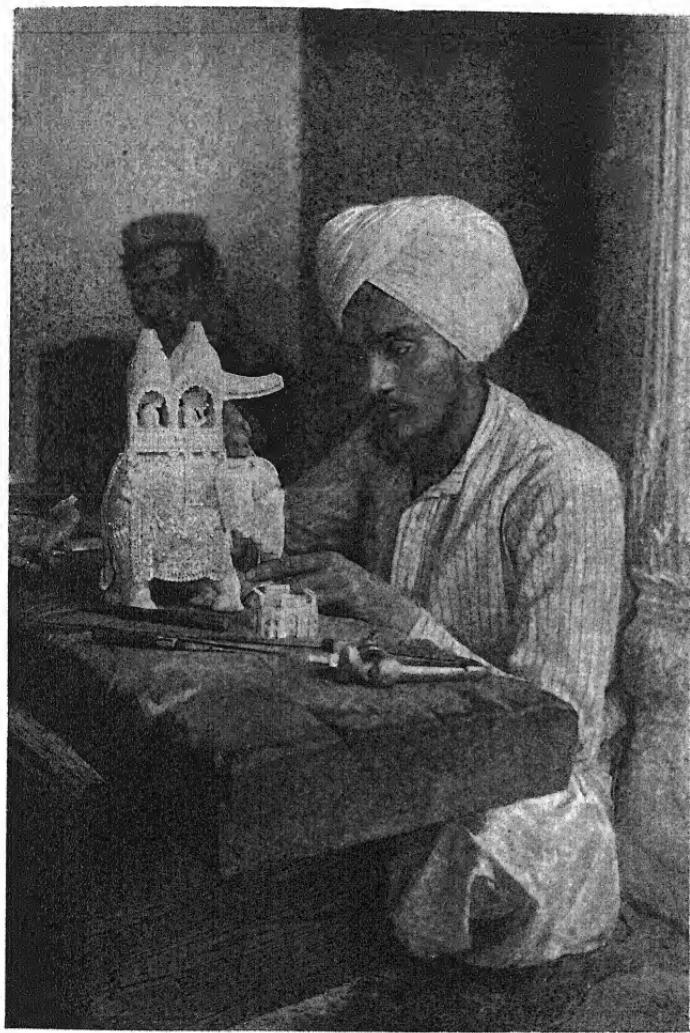
HARDWAR OR GANGADWARA (GATE OF THE GANGES)

This ancient city, located at the point where the Ganges breaks through the hills into the plain, has, every twelfth year, a sacred feast called "kumbh-mela" to which as many as three hundred thousand pilgrims come. The name Hardwar means Gate of Hari—one of the names for Vishnu. The place swarms with sacred monkeys.



© E. N. A.

FRUIT-SELLERS abound in India because many of the people eat practically no meat and their meals consist chiefly of fruit and vegetables. Fruit is fortunately to be had in great abundance and is very cheap. If we gave this man a small coin he would give us as much as we could carry away in our arms for he has no paper bags for his customers.



© E. N. A.

INDIAN CRAFTSMEN are noted for their skill in making ornaments of gold, ivory, brass and silver. Their occupations are hereditary, and sometimes one family has carved ivory for hundreds of years. Unfortunately, many of the fine native handicrafts are now in danger of dying out as much cheaper articles are produced by the factories.

To reach the Himalayas one crosses the foothills, then ascends steep trails that cross range after stupendous range. At every turn one has a new view of towering heights and mysterious gorges.

At sunset, the vast chasms are dark

and only the peaks catch the light. The snowy heights above one flush rose against the sky. As the shadows deepen in mysterious twilight, the towering heights glow crimson until they seem to be on fire.

INDIA: FACTS AND FIGURES

THE COUNTRY

Central peninsula of Southern Asia, bounded on the north by Tibet, Bhutan, Nepal, Sinciang; on the east by China, Indo-China, Siam and the Bay of Bengal; on the west by the Arabian Sea, Persia and Afghanistan, comprising a great variety of elevation, soil, climate and peoples. Contains about one twenty-fifth of the land area of the world, but nearly one-fifth of the population. In 1947 the area known as British India was partitioned into the Dominion of India (Hindustan) and the Dominion of Pakistan (Moslem). They were given the right to secede from the British Empire after June, 1948, if they chose to do so. The more than 500 semi-independent princely states were not given dominion status, but permitted to join either one. Some talked of forming a third state to be called Rajistan. The more important princely states are Hyderabad, Mysore, Baroda, Central India Agency, Gwalior and Kashmir. Total area and population (including states) 1,581,410 square miles, (1941) 338,997,055. France and Portugal retained their colonies. French India, 196 square miles; population, 323,295; Portuguese India, 1,537 square miles; population 624,177.

Burma, formerly a Crown Colony of Great Britain, became the republic of the Union of Burma in January, 1948.

GOVERNMENT

King George VI of England dropped the title Emperor of India from his list of official titles following the partition of British India. The two newest additions to the British Commonwealth of Nations officially assumed their status as dominions on Aug. 15, 1947. Earl Mountbatten (who was later succeeded by Chakravarthi Rajagopalachari) became Governor General of Hindu India. Mohammed Ali Jinnah, Moslem League president, became the first Governor General of Pakistan. The new governments are modeled on the British executive branch, with English as the official language.

The control which the British government exercises over the native states varies. Ordinarily, it does not interfere with their administration but the rulers may not make war or peace or send or receive ambassadors.

The governor of French India resides at Pondicherry, and the colonies are represented in the Parliament at Paris by a senator and a deputy. Portuguese India has a measure of self-government.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation supporting more than one-third of the population; chief crops, tea, rice, wheat, sugar-cane, oil, seeds, cotton (second only to the United States), jute and rubber. Much land is under irrigation. The most important minerals are coal, petroleum, gold, lead, manganese, silver, tin and copper. Chief factory industry is spinning and weaving cotton and wool. Metal-working, wood-carving and silk-raising are also important. Chief exports: raw cotton, tea, jute and rice. Chief imports: manufactured cotton, sugar, metals and machinery.

COMMUNICATIONS

The railroad mileage in 1945 was 40,509 miles, largely state-owned and operated. Length of telegraph line was 116,680 miles; number of telephone exchanges, 2,700. There were 18 government wireless stations of which 5 were coast stations.

RELIGION AND EDUCATION

According to latest census the number professing various religions was as follows: Hindus, 230,195,140; Mohammedans, 77,077,545; Buddhists, 12,786,545; Animists, over 8,250,000; Christians, 6,296,713; Sikhs, 4,335,771; Jains, 1,252,105; Zoroastrians, 109,752; Jews, 24,141; others, 571,187.

The system of education reaches from primary school to university and professional school. In 1942, there were 181,968 primary schools, with nearly 12,018,726 pupils; over 14,207 secondary schools with over 2,784,789 students; over 338 colleges with over 119,731 students. These colleges are federated into eight universities, which are simply examining bodies, though there are several residential universities, besides a Hindu university at Benares, and a Mohammedan institution at Aligarh, and three universities in the native states. There are also various professional schools. In 1944, a plan was prepared which would give the country a modern system of education. It will take 40 years to complete.

CHIEF TOWNS

Population, 1941: Delhi (and suburbs), 521,849; Calcutta, 2,108,891; Bombay, 1,489,883; Madras 774,481; Hyderabad, 739,159; Lahore, 671,659; Ahmedabad, 591,257; Cawnpore, 487,324; Amritsar, 391,010; Lucknow, 387,177; Howrah, 379,292; Karachi, 359,492; Nagpur, 301,957; Agra, 284,140; Benares, 263,100; Allahabad, 260,630; Poona, 258,197.

KASHMIR IN THE HIMALAYAS

The Loveliest State in India

If India may be described as irregularly diamond-shaped, Kashmir lies in the northern peak of the diamond, walled in by the highest mountains in the world. The lovely land of Kashmir is not only one of the most important states of India, possessed of a semi-independence under a separate ruler, but it has the finest climate, and part of its people—the Brahmans and the Rajputs—are of Aryan blood. The richness of this country has through the centuries attracted to it such conquering races as the Moguls, the Pathans and the Sikhs. Every summer large numbers of European officials, merchants and others go there to escape from the heat of the Indian plains.

We can get the best idea of Kashmir, which lies to the north of the sun-scorched Punjab, by thinking of it as three parallel strips lying northwest and southeast. First comes the range of the Pir Panjal, the barrier that separates the happy valley, as the land has been called, from India; then the valley itself, the plain of Kashmir, which is called the nearest approach on earth to the Garden of Eden; and last, the chain of sheltering hills which rise in tiers of extraordinary grandeur up to the mountain wall on the north.

Kashmir has been likened to an emerald set in pearls, for the valley is always green, and during nine months of the year the inner circle of hills that rings it about is white. Farther north lie the eternal snows. Nanga Parbat, 26,620 feet, is visible from certain points in the valley, and K₂, or Mount Godwin-Austen, 28,278 feet, the second highest mountain in the world, can be seen from a spot only a day's journey distant.

The Pir Panjal, the southern wall, through the passes of which Kashmir is entered from the plains of India, is the most delightful playground in the Himalayas. In it there are open spaces, where we can gallop over downs of short turf and through forest glades. We can look down into the green valley over meadows dotted with clumps of birch, maple and pine, and as we walk along we crush the flowers which grow so thickly.

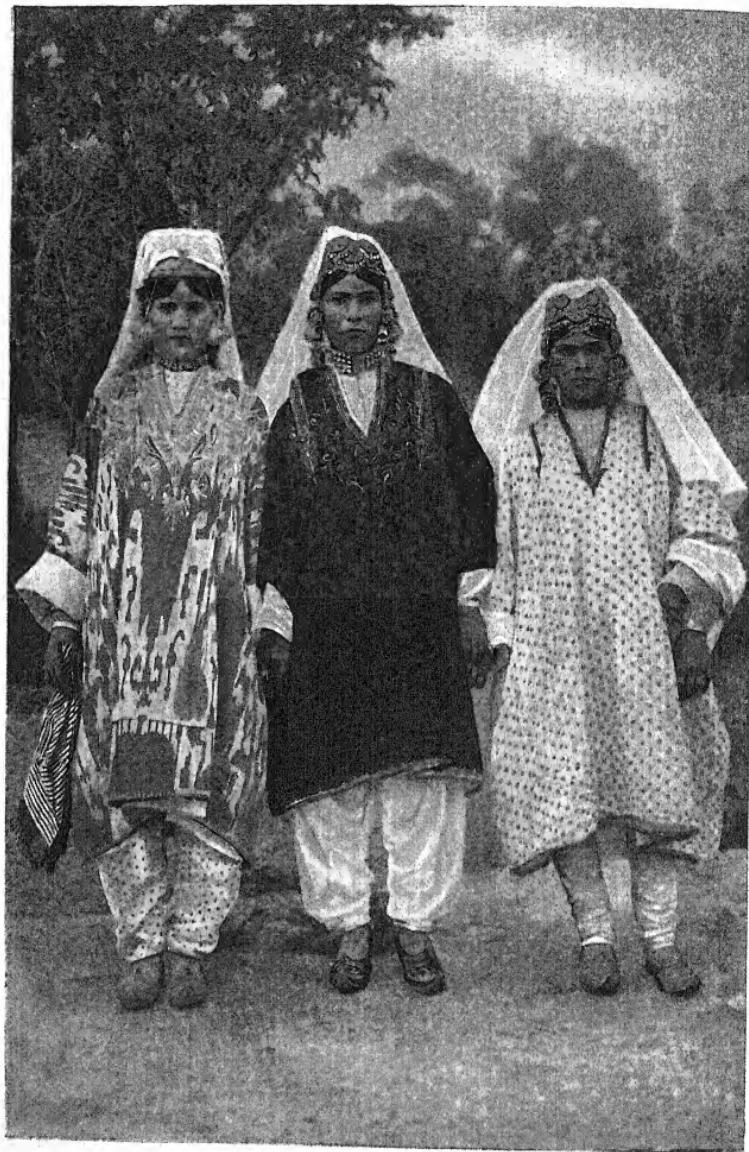
But it is not the flowers alone that make the land so beautiful. Nearly every mountain range in a temperate climate, given

sufficient rain, is more or less a garden. It is the position of the garden that gives the Pir Panjal its unusual beauty. To say that it commands a wide view of the plains is to convey little.

From most Indian hill-stations or their neighborhood one gets an extensive view of the plains. But the plain on which we look down from Gulmarg, in the Pir Panjal, is a mountain plain, another garden under the rock garden, quite different from the sunburnt expanse of the plains of the Punjab. The green and golden valley of Kashmir is over eighty miles long and from twenty to twenty-five in breadth. It lies at an elevation of some six thousand feet above the sea. In it are all the fruits of the earth and there is no corner of it which is not beautiful.

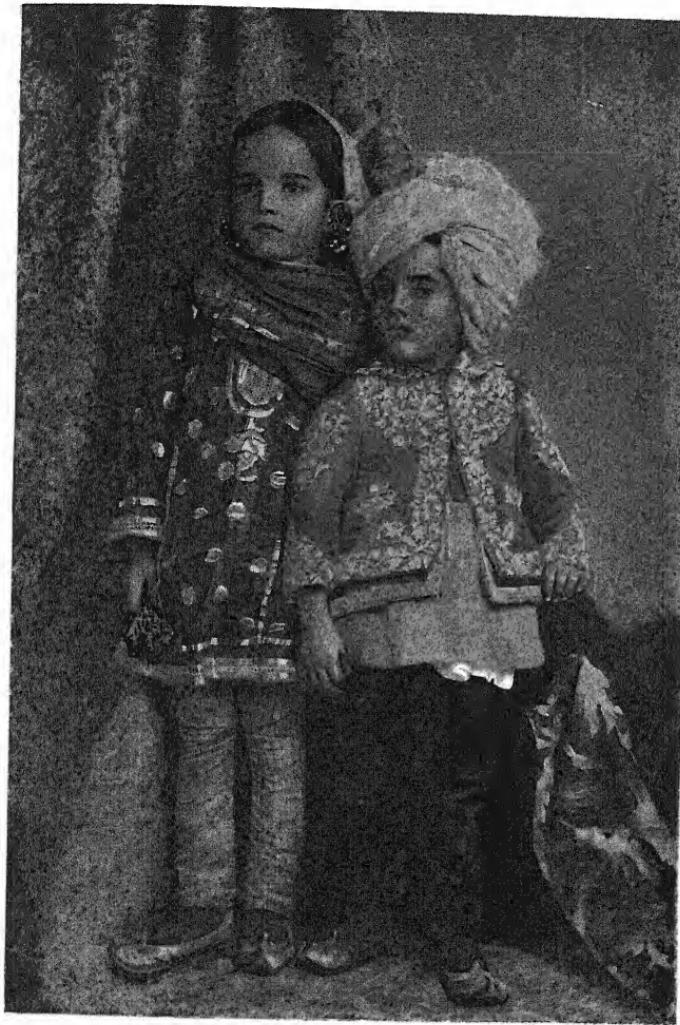
From the Pir Panjal the traveler does not look out over an endless stretch of country as he does from the southern slopes of the Himalayas. The Vale of Kashmir owes most of its loveliness to the fact that it is not very large. If a mist hid the lakes and mountain buttresses, it would still make a picture of unforgettable beauty and mystery. But when the mist lifts and we can see all, we understand then why the valley with its encircling hills is famous as the most wonderful natural garden in the world.

The visitor to Kashmir seldom sees the Pir Panjal in spring. Up to the end of the second or third week of April, Gulmarg, a favorite resort, is uninhabited. All through the winter the huts lie deep in snow. It is only in July and August when the valley grows hot and mosquitoes be-

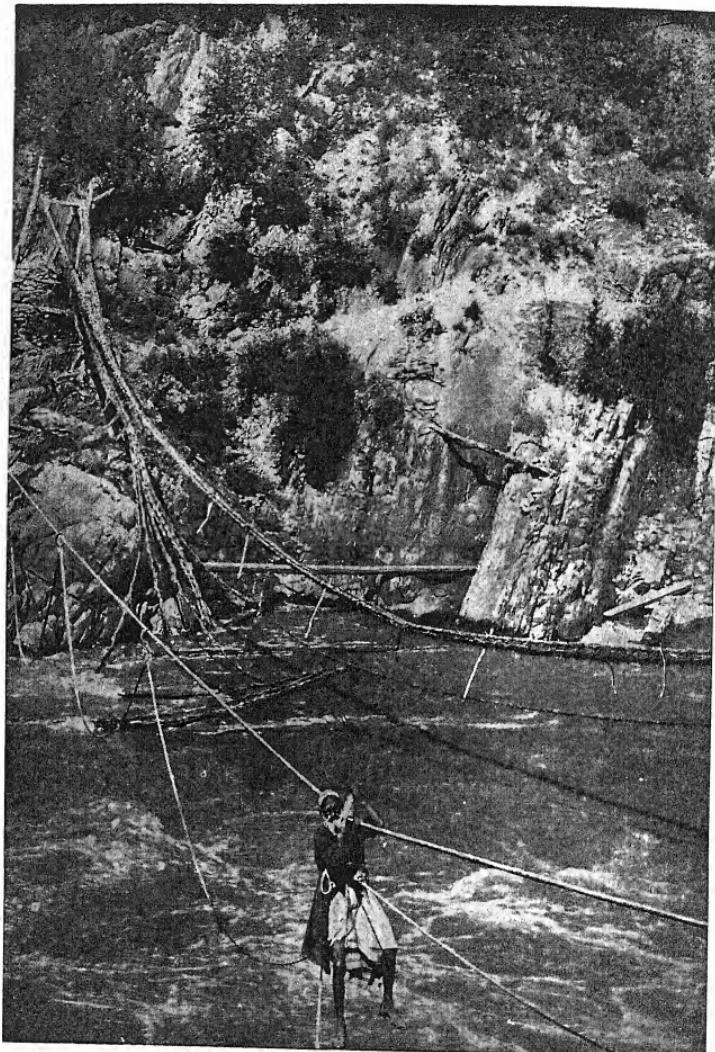


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KASHMIRI WOMEN, whether rich or poor, display in their costumes a fine sense of color harmony. In India one can generally tell from an individual's dress not only her social standing, but her native place and her religion, while one is informed of her race from her mode of hair dressing. These women are obviously high-caste ladies of leisure.



CHILDREN OF NORTH KASHMIR. with their delicate features, are charming in their bright, gold embroidered clothing. Most Hindu children go bareheaded, but as this brother and sister are dressed in their best clothes, the little girl wears a light shawl on her head and the boy has a magnificent turban. The Hindus of North Kashmir are a fine race.



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SUSPENSION BRIDGE OF ROPEs OVER THE JHELUM AT URI

The crossing of the river is made on a swinging seat which, hung to one rope, is drawn along by another. Though Kashmir is making electric power from the swift current of the Jhelum River, many such primitive bridges are to be found along its course. Here one works oneself along by hand power.

KASHMIR IN THE HIMALAYAS

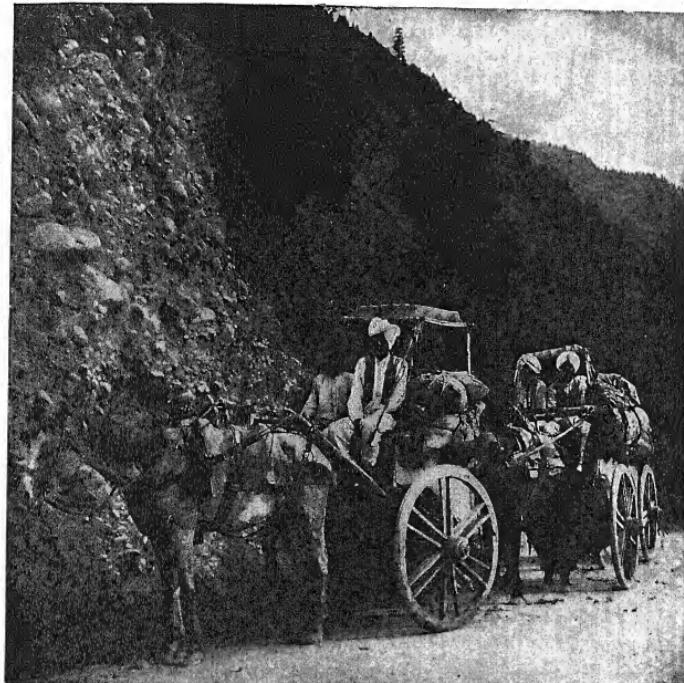
come a nuisance that folk flock to this upland town. The place is nothing more than a huge inn—a collection of tents and huts, the Maharaja's palace, the Residency, where the representative of the Indian government lives, and one hotel.

We might leave Kashmir without setting foot in the Fir Panjal and still think of it as the most delightful country in the world. The road from the railway at Rawalpindi, in the Punjab, to Srinagar drops into the Jhelum valley below Murree and follows the bank of the river, cut into the edge of the cliff, until it comes to

Baramula under its cedar forest and enters the Vale of Kashmir.

In the last few miles before Baramula the torrent becomes a wide, placid stream; the valley broadens out into rich corn-fields and pastureland; walnut, willow and elm enfold snug villages. At Baramula the Jhelum becomes navigable.

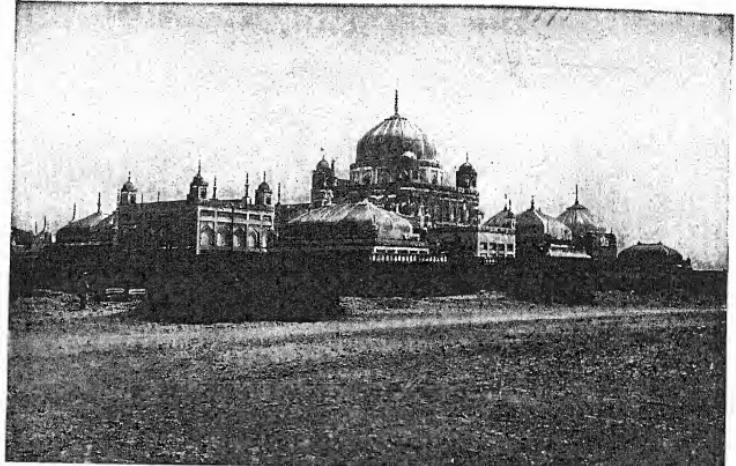
Baramula is the gateway of Kashmir, and the visitor can leave the road and continue his journey to Srinagar, the City of the Sun, in a houseboat. He will be poled and towed to the Wular Lakes and Manasbal with their mountain background.



© E. N. A.

HORSE-DRAWN EKKAS TRAVELING ON THE HEIGHTS OF SRINAGAR

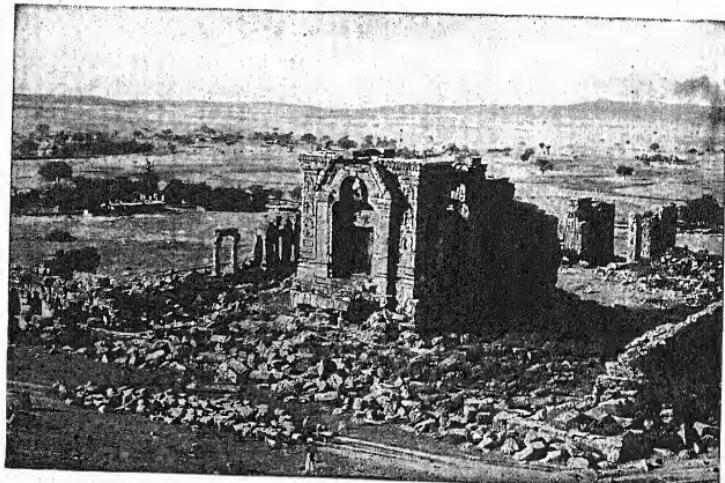
The *ekka* is a heavy, springless two or four-wheeled cart drawn more often by bullocks than by horses throughout Kashmir. For wealthy travelers in India, however, there is a superior type of carriage, the *tonga*, or, for water travel, the houseboat, which is poled or towed along the navigable rivers.



© E. N. A.

HAZRAT BAL, A GREAT MOSQUE ON THE SHORE OF DAL LAKE

Overlooking Dal Lake, near Srinagar, is the mosque of Hazrat Bal in which is preserved as a precious relic what is alleged to be a hair of the Prophet Mohammed. The majority of the Kashmiris are Mohammedans and hold the mosque in deep reverence. The Maharaja and a great many of his people are Brahmins of Rajput stock.



© E. N. A.

WHAT REMAINS OF THE ONCE GREAT TEMPLE OF MARTAND

The ruins of the temple of Martand, once the largest in Kashmir, stand on a bleak plateau five miles from Islamabad. The temple was built in a mixture of Indian and classical Greek styles, and, therefore, a typical example of ancient Kashmiri architecture. It was largely destroyed by Sikander, who ruled Kashmir at the end of the fourteenth century.



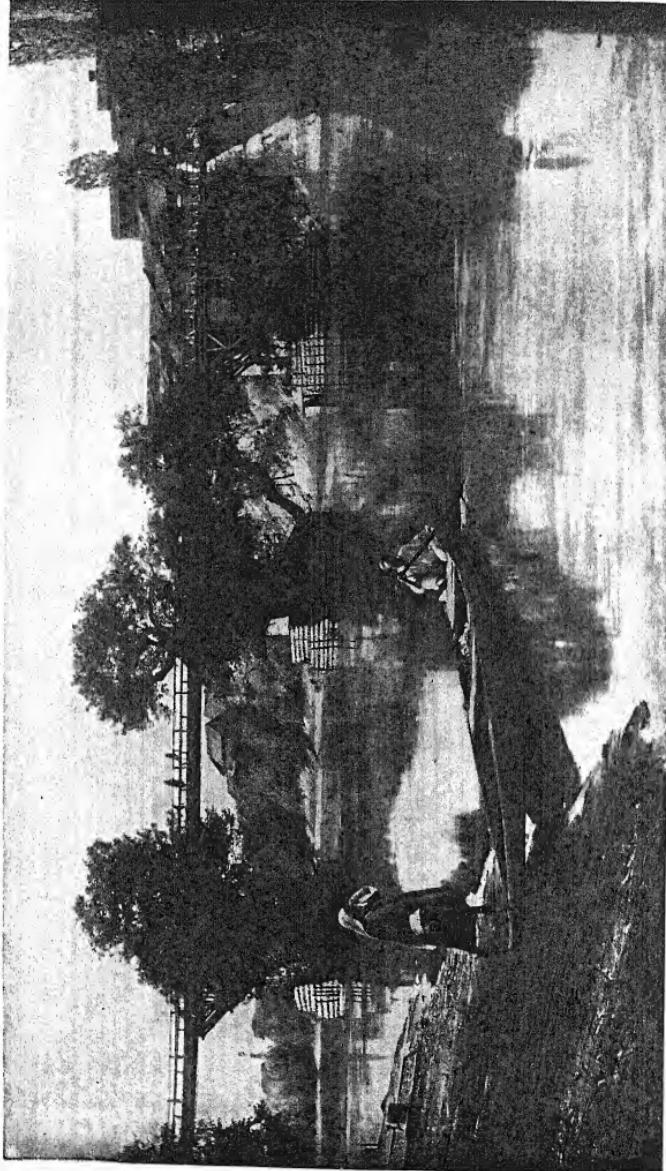
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WANDERING SHEPHERD OF KASHMIR WITH TWO OF HIS FLOCK

Although a great part of Kashmir lies in a fertile valley, the northeastern districts are mountainous. It is there that we find the Kashmir goat. It is his silky under-wool of which the costly Kashmir shawls are made. When this wool is combed off in the spring, a good fleece weighs about half a pound.

© E. N. A.
ONE OF THE SEVEN QUAINTE BRIDGES THAT SPAN THE JHELUM RIVER AT SRINAGAR

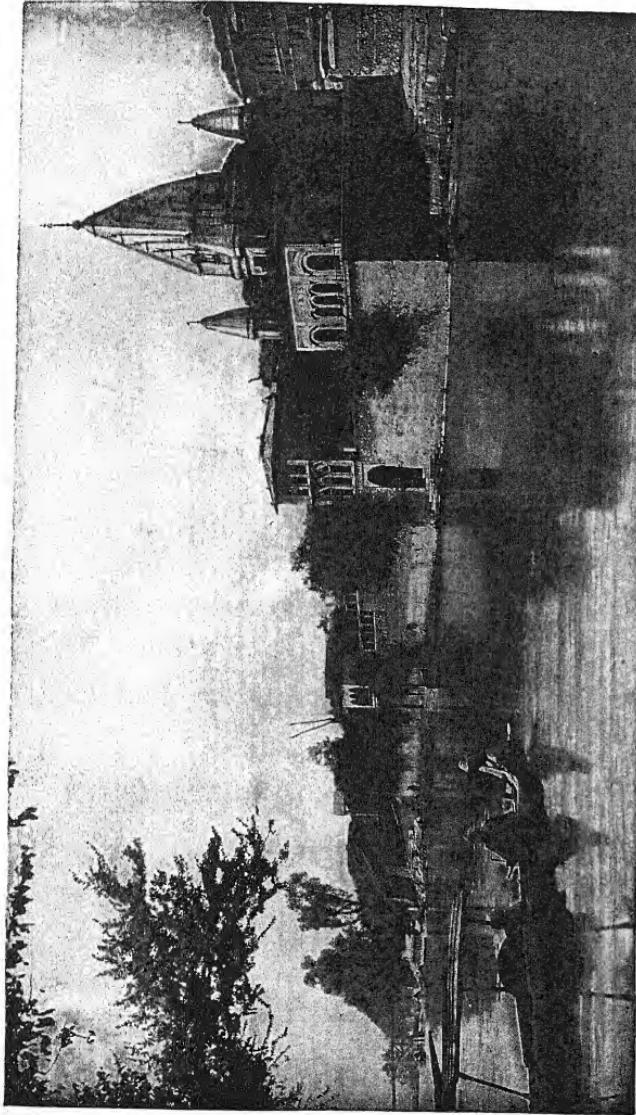
The road from the railway at Rawalpindi to Srinagar follows the banks of the Jhelum until it comes to Baranula in its forest of cedars. While the former torrent widens to a stream navigable by houseboats, the valley through which it flows gradually flattens into corn-fields and flower-enamelled pasturelands. Arrived at Srinagar we find that canals flow through the city like streets and the better class of dwellings have carved lattice windows and ornamental balconies, with gently sloping roof gardens. There are two mosques, Jami Masjid and Shah Hamadan.



© E.N.A.

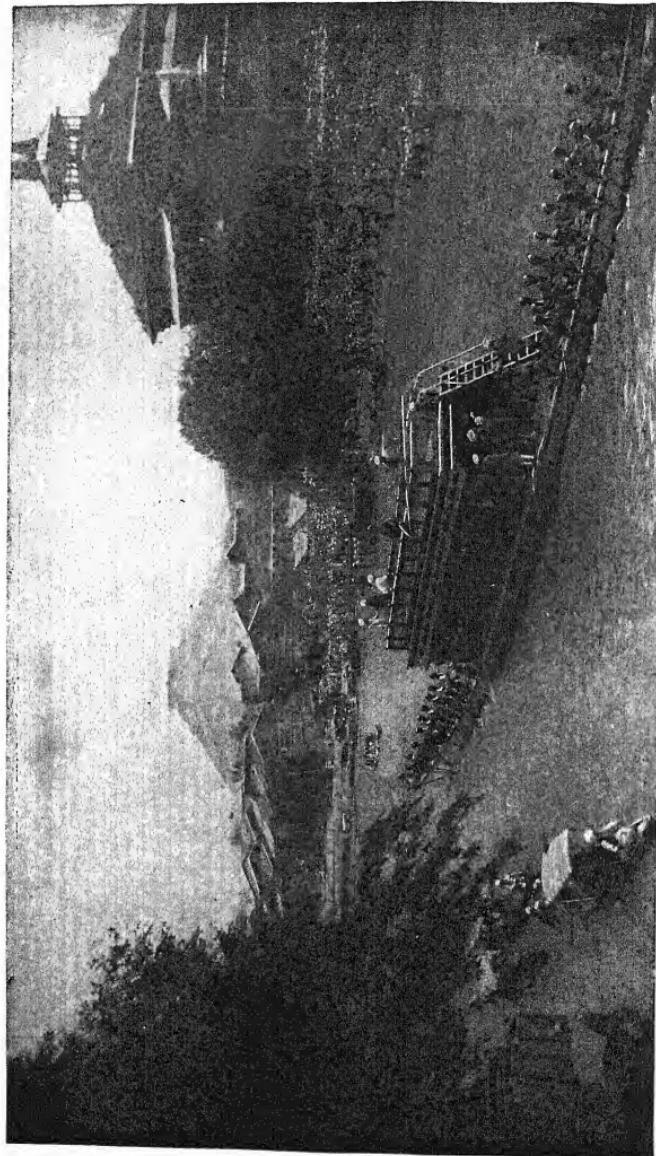
AT SRINAGAR, TOWERS, GALLERIES AND EARTH-COVERED ROOFS ADORN THE BANKS OF THE JHELUM

Srinagar, like most cities of the East, is dirty and filled with evil smells, or pashm of the shawl-goat from which the shawls are woven. The finest pashm is a monopoly of the Maharaja of Kashmir. Srinagar, a city of over 175,000 inhabitants, in which canals carry most of its traffic, also manufactures silver and copper ware and *papier-mâché*.



Bookless

BARGE OF A MAHARAJA ARRIVING AT SRINAGAR, THE CAPITAL CITY OF KASHMIR



When the Maharaja of Jammu and Kashmir arrives at Srinagar, his summer capital, his subjects line his route to see him pass and to demonstrate their loyalty. The Maharaja ranks as one of the most important Indian princes and is entitled to a salute of twenty-one guns from the fort

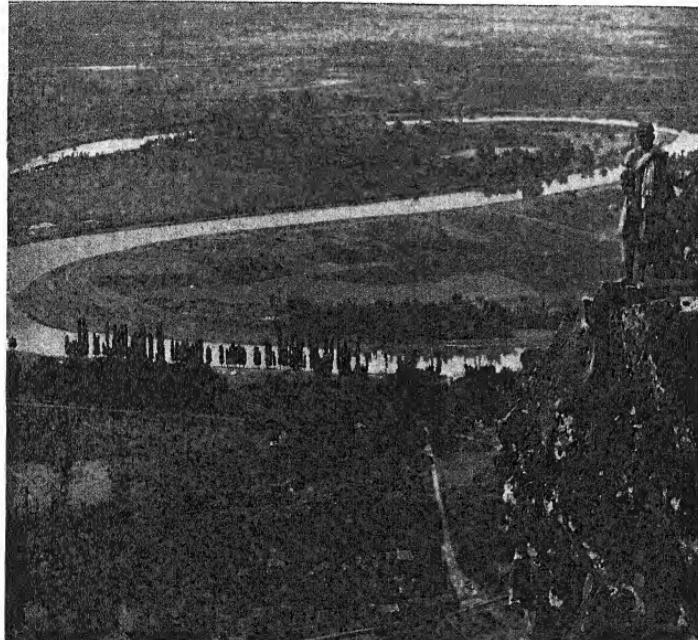
KASHMIR IN THE HIMALAYAS

Women and children crowd the balconies and river steps. They wear a long garment in bright colors with loose, turned-up sleeves. The Kashmiri women are pretty and the children are often beautiful, with regular features, fair complexion and large, bright, black eyes. Their hair is worn in long plaits, bound with coarse woolen threads and tassels. Their lives are hard, however, and they soon lose their good looks.

Srinagar lies between two hills. On the top of the one to the north is the straggling, yellow fort of Hari Parbat; that to the east is the Takht-i-Suleiman, or "Throne of Solomon," rising a thousand feet above

the plain. The Dal Lake washes the bases of both hills, and both are reflected in its clear waters. It is a spring-fed lake and the water is as clear as crystal. The surface, five miles in length and two and a half in breadth, is broken by belts of gigantic reeds, bulrushes, floating gardens and islands.

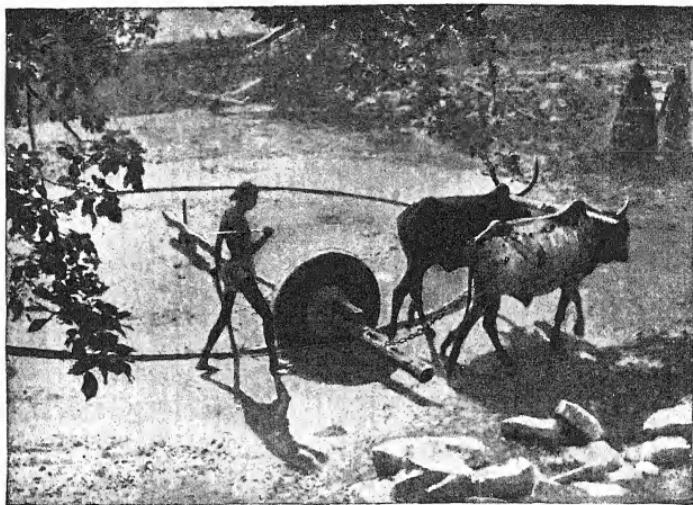
There are gardens of cockscombs in the dry patches between the dykes, a rich warm glow of color, and fields of bright marigolds, which the true Hindu plucks daily to strew on the altars of the god Siva. At every turn in these creeks there is a new glimpse of the hills. The Nishat, Shalimar and Nasim gardens,



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THE WINDING JHELUM SEEN FROM THE "THRONE OF SOLOMON"

Srinagar lies between two hills, one called the "Throne of Solomon," on the east, and one the Hari Parbat on the north. On the Throne of Solomon is a magnificent temple of stone, said to have been founded in extremely ancient times, although the present buildings are probably not more than four hundred years old



Norman Whiteman

MONOTONOUS TASK ENLIVENED BY MELODIOUS SONG

Mortar work in India is an agreeable occupation. Around and around the bullocks travel, causing the great stone wheel to revolve and grind the mortar. Their master alternately whips them and sings to them in a cheery, humdrum manner, the grating of the wheel his only accompaniment, but song relieves the monotony of labor for man and beast.

on the shores of the lake were made by the Moguls, who were the rulers of India for over two hundred years. The Nasim, or garden of breezes, is famous for its "chenars," or plane trees, planted by the Mogul emperor Akbar in the sixteenth century. All these gardens are built on the same plan. A spring-fed canal runs down the centre, dropping from terrace to terrace by a series of cascades into reservoirs in which fountains play. The walls of the canal are of marble or old limestone, and have niches for lights, which glisten on nights of festival behind the falling water.

The Nishat Garden is finer than the Shalimar. Its terraces slope down from the steep rocks behind it to the green shores of the lake, so that the last pavilion, covered with roses and jasmine, overlooks a bed of lotuses. The Pir Panjal, twenty miles beyond the opposite shore, forms the southern screen.

From Bandipur on the Wular Lake,

we may climb the zigzag path to Tragbal over the Burzil and Kanri passes to Gilgit and the Pamirs. Ten days out of Srinagar, camp can be pitched under the Tarshing Glacier at the foot of Nanga Parbat. Or a visit may be paid to the cave of Amarnath, the natural temple of Siva under the snow. According to Hindu mythology, Siva is a god who forms the supreme Trinity with Brahma and Vishnu. Siva is the destroyer of this life or the re-creator of a new form of life.

Or leaving the houseboat at Ganderbal, after seven days' march one crosses Zoji-la, which is 11,300 feet high, the lowest pass in the northern wall, and is well on the road to Leh in Ladakh a province of Kashmir which makes an ideal contrast to the barrenness left behind. Some of the pleasantest haunts of the side valleys may be reached in a morning's walk from the houseboat.

Islamabad, at the eastern end of the valley, where the Jhelum ceases to be

KASHMIR IN THE HIMALAYAS

navigable, is a favorite camping ground. Within a circle of a few miles lie the blue springs of Bawan, the Mogul Garden of Achibal, the rock caves of Bomtzu, the monastery of Eishmakam, and Martand, the ruined Temple of the Sun.

The valley is strewn with ancient temples. Martand is believed to date from about the eighth century A.D., during the period of early Hindu civilization in Kashmir. The ruins are of a bluish-gray stone with a tinge of pink.

The temple stands on one of the flat ridges peculiar to the plain. In the valley on either side a river appears and dis-

appears among villages set in poplar clumps and groves of walnut and willow, and one can look down on a well-irrigated plateau, where fields of purple amaranth and the green and chocolate colored rice crops stretch away to the yellow hills. The glittering waters run underneath the road, feeding the rice fields and turning little mills. Such is the valley in spring. In summer Dal Lake is ablaze with tall pink lotuses, acres of them, through which a channel is with difficulty preserved for navigation. By July or August most of the visitors will have gone to the upland plateaus, either to Gulmarg or to the



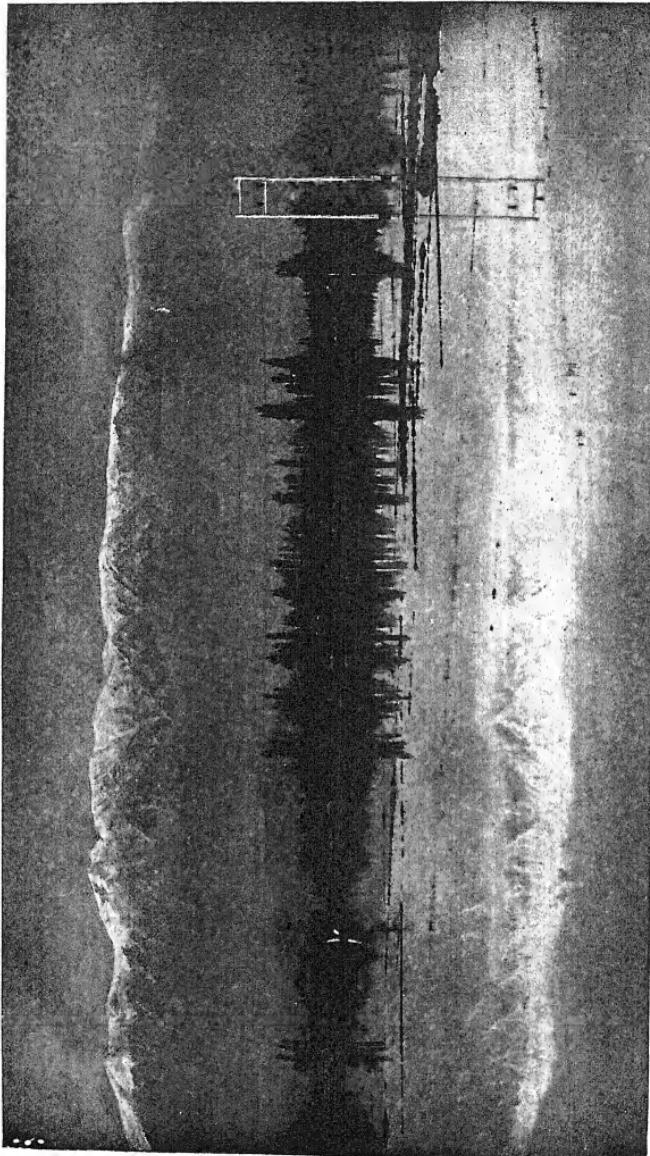
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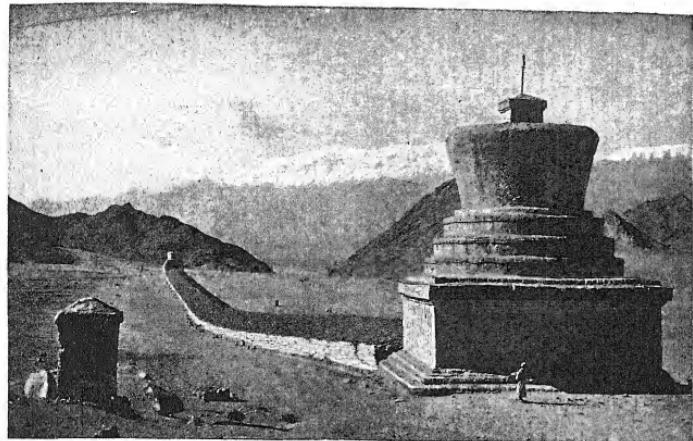
THE FORT-CROWNED HEIGHT OF HARI PARBAT BEYOND SRINAGAR

When Akbar, the great Mogul emperor, conquered Kashmir, he built the fort on Hari Parbat. After Akbar had consolidated his power over the greater part of India, he instituted a number of improved social laws. He forbade the marriage of boys under sixteen and of girls before fourteen and tried, among other social reforms, to stop widow-burning.

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ETERNAL SNOW ON THE MIGHTY MOUNTAIN PEAKS THAT RING THE LOVELY VALE OF KASHMIR
The Kashmir valley, from which this photograph was taken, is itself of 28,239 and 29,141 feet. The Sanskrit word, Himalayas, means "snow-six thousand feet above sea level. But the Himalayas, the highest mountains in the world, tower four miles above the plain. They rise to a height, on the loftiest peaks (Mt. Godwin-Austen and Mt. Everest),





Haeckel

MILE LONG WALL NEAR LEH BUILT AS AN ACT OF WORSHIP

The lamas, or Buddhist priests, believe that the righteous can worship Buddha constantly by means of certain devices. Here is a wall carved with repeated invocations to Buddha. According to Buddhism, there is no soul, but character (Karma) passes from individual to individual till that particular chain of lives is brought to an end.



Bushby

MOUNTAIN SLOPES CLOTHED IN PINE WOODS NEAR SONAMARG

Situated high in the Sind valley, and surrounded by flowering Alpine meadows clothed in groves of maple and pine, Sonamarg was once the principal health resort of Kashmir. Wild life abounds in the mountain valleys—ibex, black bear, chamois and goats, as well as countless birds of the pheasant and partridge families.



Pearson

DAUGHTER OF THE HEADMAN OF A VILLAGE

This Kashmiri lady assumes a dignity equal to her father's importance, and he enjoys great authority in the village, since he acts as landlord and tax-collector, and can deprive any villager of his house and land.

camping grounds in the valleys of the northern tributaries of the Jhelum, where wild goats, bears and deer still haunt the silences. By October the air is nipping,

the prey of parasites of his own race. There was an exceptional harvest one August, the crops stood solid and compact right across the valley, yet in this

and orchards of apples, quinces and cherries are reflected in the lake.

It is interesting to watch the sheep being washed at the autumn shearing in Islamabad. They are dragged out of the stream and their hind legs are held up while the relentless wooden scoop scours their fleeces. The look of helplessness on the faces of the sheep is, significantly, that of the shearers.

The old tin-shop man in the bazaar at Islamabad, the dried mushroom seller and druggist, the loafers in the street, the washermen standing barefooted in the icy stream, look as if they were only waiting to be clutched and sheared like the sheep. For the peasant, physically robust, has been down-trodden for centuries, the prey of invaders. Three generations of security under British protection have not given them the appearance and bearing of free men.

Even under the Sikh government men were forced to work without getting any pay, and the cultivator was deprived of three-fourths of the produce of the threshing floor. The Pathan who came before the Sikh was a more exacting task-master. It was his pastime to tie up the mild Kashmiris in grass sacks and drown them in Dal Lake. He thought no more of lopping off the head of a Hindu than that of a thistle. The descendants of the Kashmiriris who fled from the Pathan now live in the Punjab.

Those bad days have passed, but the Kashmiri has become

KASHMIR IN THE HIMALAYAS

fat and fruitful land, rice, the staple food of the country, was costing as much as if there were a famine. This was due to the locking up of the granaries—in which the grain had all been stored away (after it had been harvested) by the middlemen, who buy the grain from the farmers and then sell it to the shopkeepers.

The Kashmir government was keeping the people of Srinagar alive by doles of grain issued at cheap rates to half the population of the city. One has to wonder at the patience and submissiveness of the Kashmiris who had not discovered a more rapid and ready way of dealing with the middlemen.

There are disadvantages it seems, in living in a paradise. The Kashmiri has

become what he is because of the country in which he lives. He might have been sturdy and independent but for the attractiveness of his land to the robber. The former paradise of Eden on the Euphrates has little to offer now except a few date palms and pomegranates, but its inhabitants are at least able to take care of themselves. Even they, however, when their land was a paradise, were conquered again and again. It is to be hoped that as time passes by, and given settled conditions, the Kashmiris will recover some measure of their self-respect, and will endeavor to make their fertile country something more than a playground for visitors from all parts of India. Whether or not this is to be, only time can tell.



Love

STREET CORNER IN ISLAMABAD, ONCE THE CAPITAL OF KASHMIR

Islamabad's importance has gradually declined, though it is even now the second most important town in Kashmir. It was once known as Anant Nag, after its sulphurous holy reservoir, which still contains swarms of sacred fish. The town contains a fine mosque and shrine and an old summer palace, besides shawl and chintz factories.



Chisham

HIMALAYAN DANCING BEAR EARNS A FEW COINS FOR ITS MASTER

The traveling showman seen above obtained this good-natured beast in the Himalayas, where bears, both brown and black, are to be found among the dense forests. It now helps him to gain a few annas or pice, the small change of India, from villagers and townsfolk, who are ever willing to watch dancing bears, jugglers, acrobats or trained monkeys.

THROUGH THREE FORBIDDEN LANDS

Man and Nature in Tibet, Nepal and Bhutan

There are not many countries in the world to-day where the white man may not travel. But here we are to read about three, which all lie close together. If we look at a map of Asia we find that India is shut off on the north by the Himalaya Mountains, beyond which lies an immense and little-known territory called Tibet. The smaller mountain states of Nepal and Bhutan stand between it and India and are separated from each other by the tinier native state of Sikkim. Until Great Britain sent an expedition to Lhasa, the capital of Tibet, in 1904, only two or three white men had ever got to that mysterious town, and even now few indeed have seen it. Eastern Tibet is part of a Chinese "special administrative area."

A PREHISTORIC sea, the Middle Ocean, once separated China and Northeast Asia from the Deccan of India. (Salt water fossils have been found at what are now altitudes of four thousand feet.) In time a gigantic mountain ridge, the Himalayan, was built up by geologic upheavals. Now peaks from three to five and a half miles high, with level valleys high between the ridges, drop abruptly on the south to the plains of India. On the northern side we have the plateau of Tibet, a land of mystery high under the shining snow peaks. A land dry and barren but affording pastureage for the flocks of the fiercely independent Mongolian tribes who dwell there. Their religion is Lamaism, a faith reminiscent of Buddhism, in which the Dalai Lama is believed to be a reincarnation of Buddha.

The Lamas for years permitted none but the Chinese to enter the capital, Lhasa. Explorers were turned back at the rude forts along the route, or were murdered, and China prevented any trade with India. In 1904 the government of India succeeded in sending a mission to Lhasa to establish trade relations directly with Tibet; the Dalai Lama fled, and three Tibetan marts for Indian goods, Gartok, Yatung and Gyantse were agreed upon. Thereafter caravans of pack-sheep and of yaks crossed with Indian cattle began winding over the fourteen to eighteen-thousand-foot passes, usually to a point near Darjeeling, to exchange raw wool for cotton piece goods and other commodities. By 1908 Tibet further agreed

that it would consent to no foreign interference without the consent of the British. When, in 1910, the Chinese sought to re-invade this hidden land, the British extended their protection, and the Dalai Lama sought refuge in India. He returned to Tibet in 1913, declared its independence of China and established an arsenal at Lhasa. Many of the troops have adopted a uniform patterned on that of the British. Tibet, however, remains nominally a dependency of China. Now Russia has long had an eye on this land along the northern boundary of India, and subterranean rumblings of secret intrigue are rumored.

Let us suppose a permit from the Indian government has taken us through closely-guarded Sikkim and will now carry us through that gap in the mountain wall, Jalap-la Pass, and down into the Yatung Valley. It is like stepping from the twentieth century into the fifteenth. Enthroned in barbaric splendor we shall find the religious and political ruler in a fortress-palace high above Lhasa. His subjects, who believe in reincarnation, are provided with machines for the mechanical recitation of prayers, invented by the lamas, or Buddhist monks, who rule the country from their fortress-like monasteries or lamaseries. The praying wheels are turned by wind or water and contain strips of thin paper on which is printed the Buddhist mystical prayer "Om Mani Padme Om!" (Ah, the jewel in the lotus, ah.) As these wheels revolve, the prayer is thus thought to be repeated countless millions of times. Small prayer wheels

are carried in the hand by nearly everyone, and one passes long rows of them attached to the walls of houses and monasteries.

Another device for the easy production of prayer is the pole twenty or thirty feet high with thin strips of muslin nailed to it which flutter in the breeze, and upon which is written the same sacred text. These are the praying flags, or "horses of the wind."

The "chorten"—a pyramidal shrine for offerings, often built over the relics of some Buddhist saint—and the "men-dangs"—long walls in the middle of the road, built for the most part of stones on which is inscribed the same Buddhist prayer—are so common that one comes to look on them as natural features of the country.

Flowery Valley and Bleak Waste

In May the Yatung valley is beautiful; on the sides of the mountains the red blooms of the rhododendrons can be seen among the pine trees; the rocks in the stream are covered with moss, which forms a bed for gentian and anemones, celandines, wood sorrel and irises. But a few miles beyond Gautsa, near the meeting place of the sources of the Ammo-Chu River, one passes the last tree, at an elevation of thirteen thousand feet. Beyond there is nothing but desolation.

The Chumbi valley leads into the higher tableland, where you first see typical Tibetan scenery. The climate for the greater part of the year is terribly severe and the shaggy-haired Tibetan yak is the only beast. A numbing, grit-laden wind blows over the high plains and in January the thermometer falls to 25 degrees below zero. The traveler goes for sixty miles through this wasteland before he sees the first solitary willow in the valley of the Paina-Chu.

Rare Pieces of Cultivated Land

In the valley of the Paina-Chu the traveler comes upon the first of the plains where the ground can be cultivated. There are very few of these in Southern Tibet, but every bit of them is used to

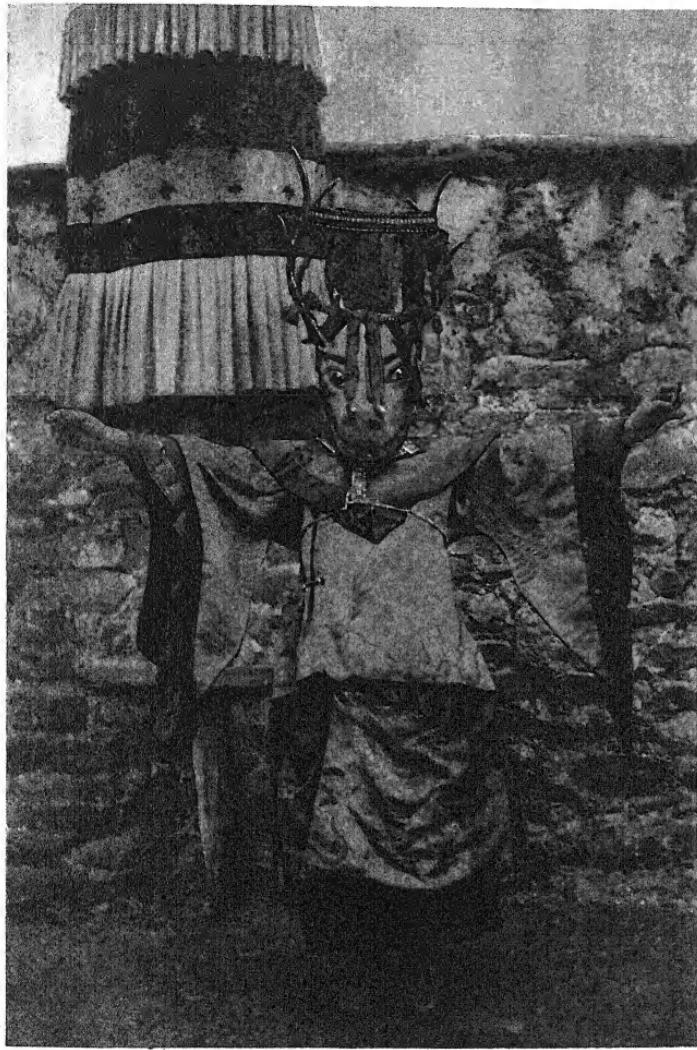
grow food for men and beasts. After three days' traveling one again enters the treeless region, and on the fourth night camp is pitched in the snowy range of Noijin Kang Sang, nearly one thousand feet higher than the top of Mont Blanc. The Karo-la or Karo Pass, over sixteen thousand feet in altitude, lies under the summit of the range twenty-four thousand feet and magnificent glaciers come down to within five hundred feet of the track. Then the road descends to the basin of the great Yandok Tso, the Turquoise Lake, a wild and beautiful stretch of water, with arms winding into the mysterious crannies of hills which perhaps no white man has ever trod. The road to Lhasa runs along the edge of the water for a long way and then goes up the ridge to the north to the Khamba-la, twelve hundred feet above the lake level.

The Great River of Tibet

The path makes a sudden turn, and the traveler looks down into the great trough where the Tsang-po river cuts through the bleak hills and desert tablelands of Tibet from west to east. This is no detached oasis, but a continuous strip of rich vegetation. The Tsang-po and its tributaries have drawn to them half the population and the greater part of the merchandise of Tibet. A mysterious river, in parts unexplored, it was only recently discovered to be a part of the Brahmaputra, which flows through Assam.

The river is crossed by a ferry at Chaksam, where it flows so swiftly that it is dangerous for boats; yet the Tibetans in their light craft made of hides can go up or down the river for a distance of one hundred miles. It is the main way for traffic in the country and is crowded with boatloads of pilgrims in seasons of festivals. A hundred miles upstream the Tashi Lama of Tashi Lunpo holds court. He is the "Great Precious Teacher," the second of the Grand Lamas of Tibet, considered even holier than the Dalai Lama himself, whose power is political.

Lhasa, the City of Mystery, blessed by



EDMUND CANDLE

A DEVIL DANCER who takes part in one of these religious dances makes himself look as dreadful as he possibly can. With the grotesque mask and head-dress that he is wearing, the lama, as monks are called in Tibet, is here supposed to represent the sort of fiend that Tibetans will meet if they do not lead righteous lives in this one.

the Buddha, and the Potala, the palace in which lives the Dalai Lama, lie three days' hard travel beyond Chaksam. Lhasa is hidden from sight until one has a view, at about seven miles distance, of the Potala, which seems to be a golden dome standing out on a steep rock in the centre of the valley. To the south the Chagpo-ri, another such rock, rising from the banks of the Kyi Chu, is crowned by a yellow fort and the Lamas' Medical College. The narrow ridge between this rock and the Dalai Lama's palace is bridged by the Pargo Kaling, a typical Tibetan chorten, through which is cut the main gateway into Lhasa.

Lhasa, like all Tibetan towns, is filthy beyond description. Undrained and unpaved, the streets are pools of stagnant

water in which pigs and dogs search for refuse. Even the Jokhang, the cathedral, the holy of holies, is dirty.

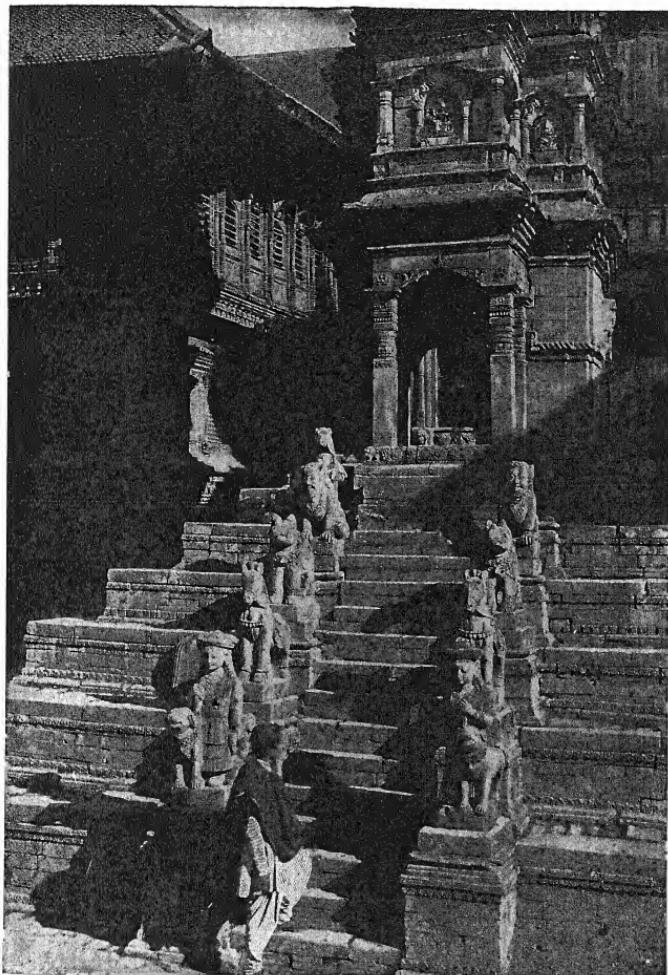
From the outside nothing is splendid in Lhasa except the Potala, which rises high above the miserable huts at its foot. The palace catches the eye at once. It is not a palace on a hill, but a hill that is also a palace. The rock is merely the foundation stone. It is difficult to discover where the rock ends and the building begins. High above the causeway one face flashes white in the sun, a stretch of nine hundred feet of bare wall without a break, then at the height of a church steeple row upon row of windows, thousands of them, oblong openings which look like dominoes. On top, in the centre of this massive block of rock and brick,



John Claude White

TEMPLE AND TIERED BUILDINGS IN THE CITY OF PATAN

On the left is a temple with lions guarding the flight of steps leading up to the entrance, and on every side are buildings with two or three roofs, which are found only in Nepal. Patan is situated not far from Khatmandu, the capital of Nepal, and, owing to its shape, is believed by the Newars to be the wheel of Buddha.



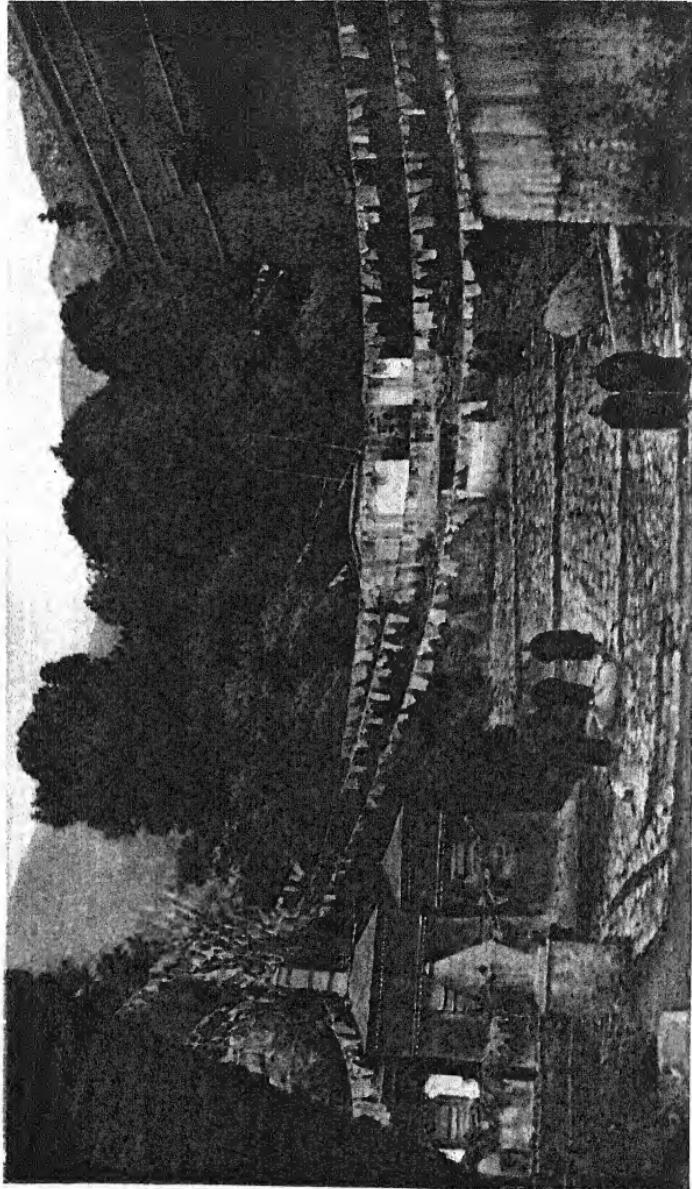
John Claude White

STRANGE STONE FIGURES BEFORE A TEMPLE IN BHATGAON

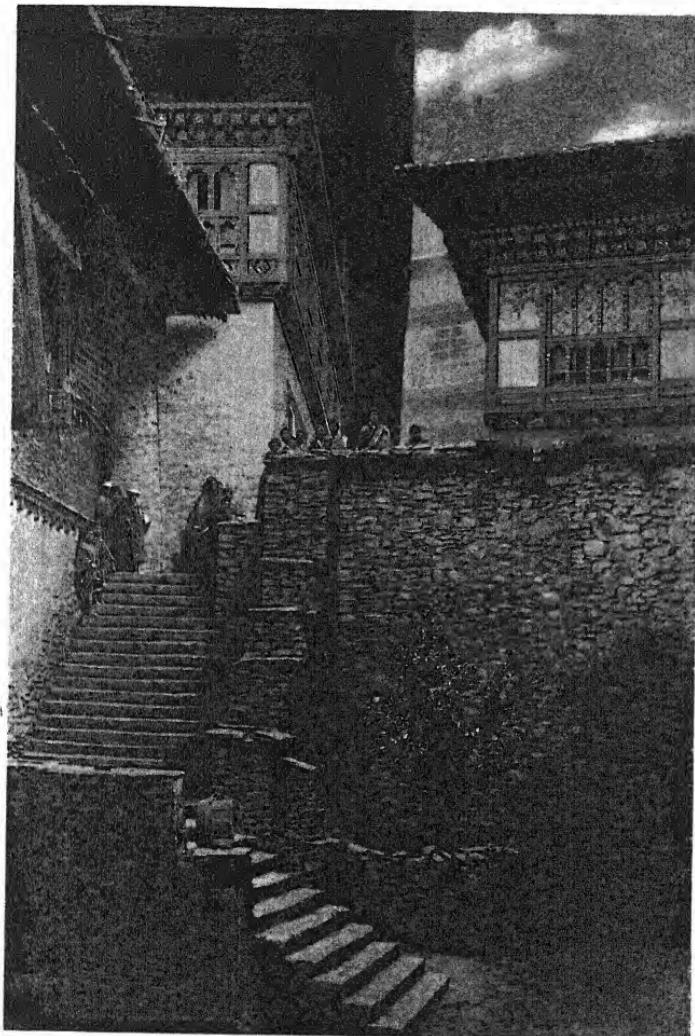
When the Newars ruled Nepal, Bhatgaon was one of the capitals, the others being Khatmandu and Patan. Many of the fine buildings are now deserted, as all the officials live in Khatmandu. Flights of stone steps lead up to the larger temples and palaces, on the stairs of which are carved figures of animals and quaint human beings.

PERIODIC LANTON

monks have added to the beauty of the spot by planting beds of flowers. But this is the headquarters of the chief magician of the country and, while his monastery is beautiful outside, the walls within are covered with grotesque paintings of tortures.



THE NA-CHUNG MONASTERY has many colored prayer flags hung in strips across its courtyard. On each flag is printed a prayer which, the Tibetans say, is prayed whenever the wind flutters it. The monastery is just outside of Lhasa in a gully overgrown with trees, and the



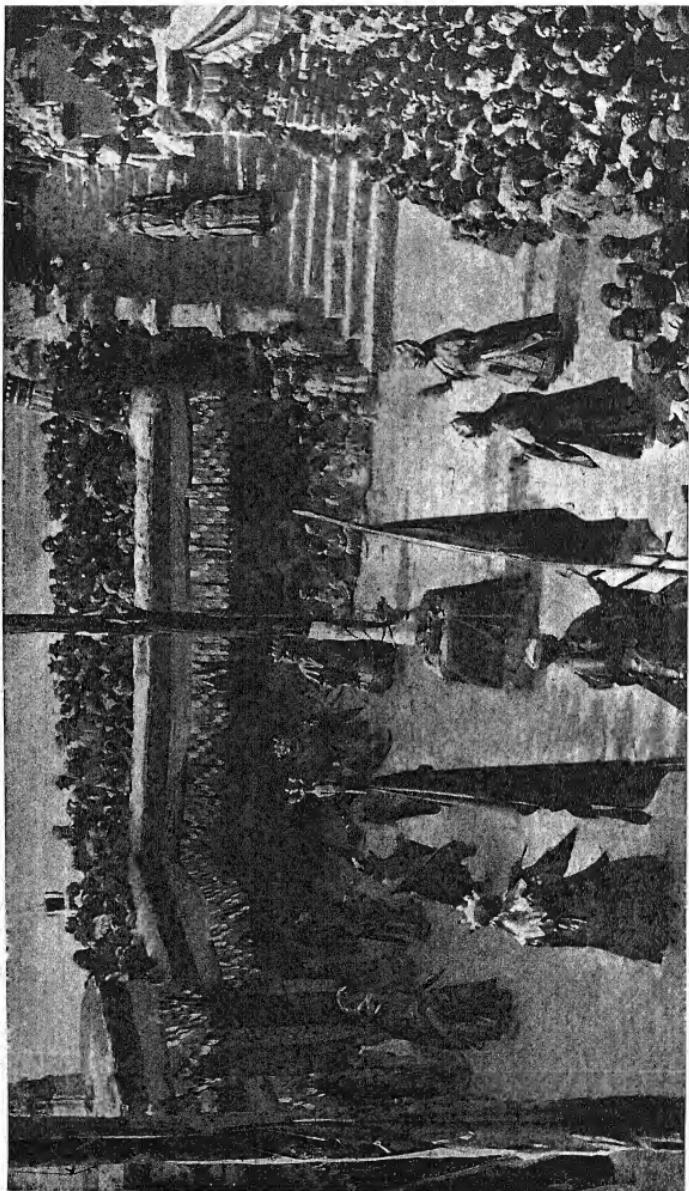
JOHN CLAUDE WHITE

THE ROYAL PALACE of the Maharaja of Bhutan is a spacious fortress called Tongsa Jong. The word "jong" means fort, both in Bhutan and Tibet, and, like many in the country, this one is built up the side of a hill in a series of courtyards which are commanded by towers. Note the beautiful windows and the eaves which remind one of those of Swiss chalets.

George Haesl

MASKED LAMAS IN THE MIDST OF A "DEVIL DANCE" IN A MONASTERY COURTYARD

Here is the crowd again, gathered around a courtyard to watch a sight that always attracts the Tibetans. The Lamas have put on frightful masks, which consist of a complete false head and headdress fashioned and painted to the likeness of the demons which they believe are waiting



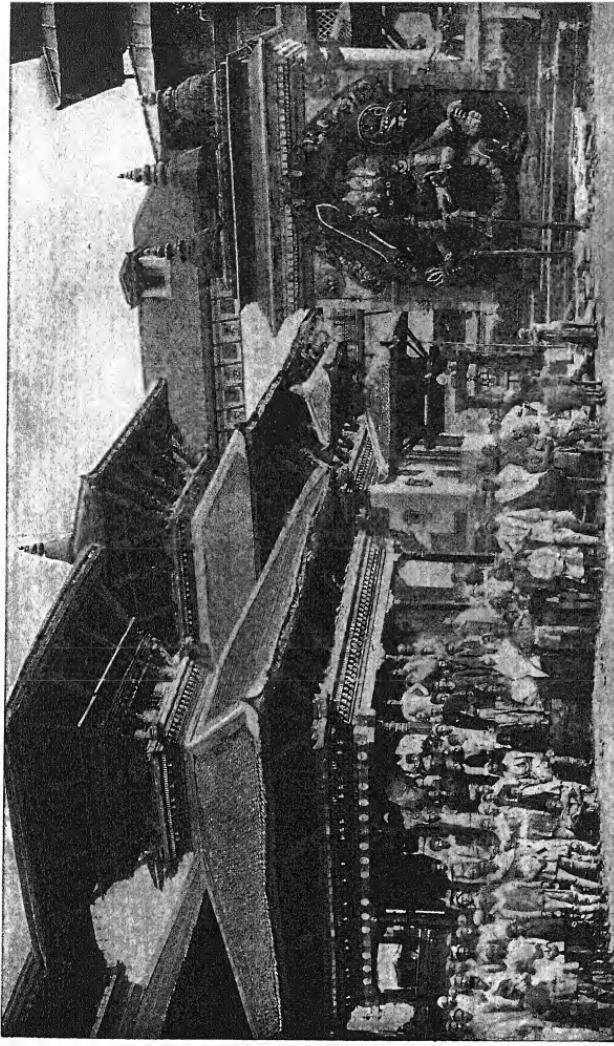
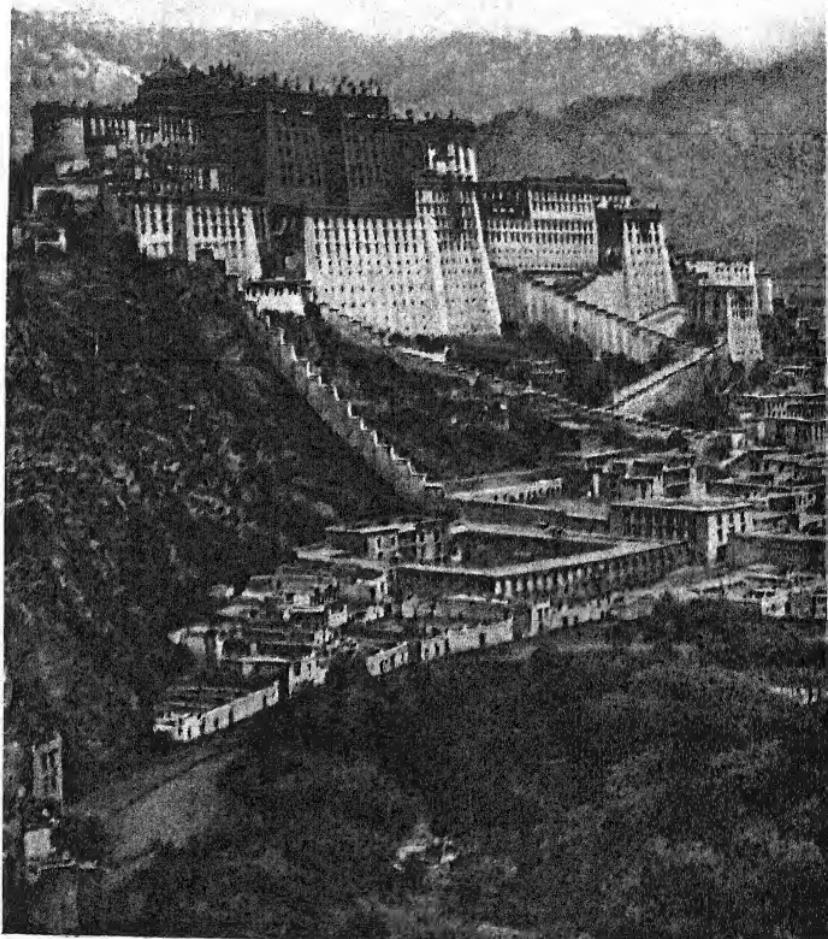
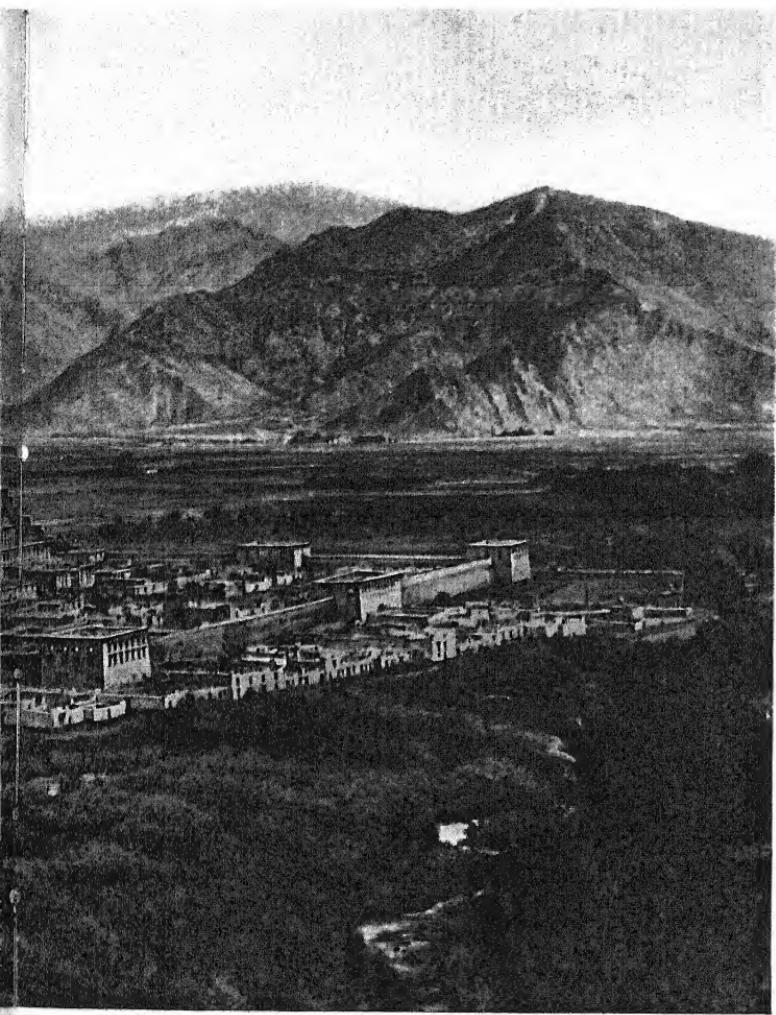


IMAGE OF KALI, THE HINDU GODDESS OF DEATH, IN KHATMANDU, THE CAPITAL OF NEPAL
John Claude W.

Khatmandu, in the Valley of Nepal, has many buildings as complicated as those shown above, each with several heat-defying roofs and much carved woodwork. Kali may be represented as a beautiful woman riding a *steed*, the animal that so often means death to the Hindu or as a hideous black creature with many arms wearing a necklace of skulls. For in Hindu mythology, Kali is the bloc consort of Siwa. In her images the insides of her hands are red, her mouth is bloody. She personifies Time the Destroyer.



THE POTALA (fort, palace and monastery) is one of the most curious buildings in the world. For centuries it was never seen by white men, with the exception of occasional solitary travelers. It houses the Dalai Lama, whom Tibetans believe to be an incarnation of Buddha, who is successively re-born in one body after another. High up the white fortress walls are



pierced by row after row of windows. Above can be seen the Phodang-marpo, the red-painted palace of the Dalai Lama, down the front of which hangs a vast curtain of yak hair screening the holy of holies. The roof of the palace is gilded and flashes in the sunshine. The holy city of Lhasa, filthy and unpaved, is out of sight to the right.

John Claude White

THE RANE OF NEPAL SEATED AMIDST THE LADIES OF THE COURT WHO WAIT UPON HER

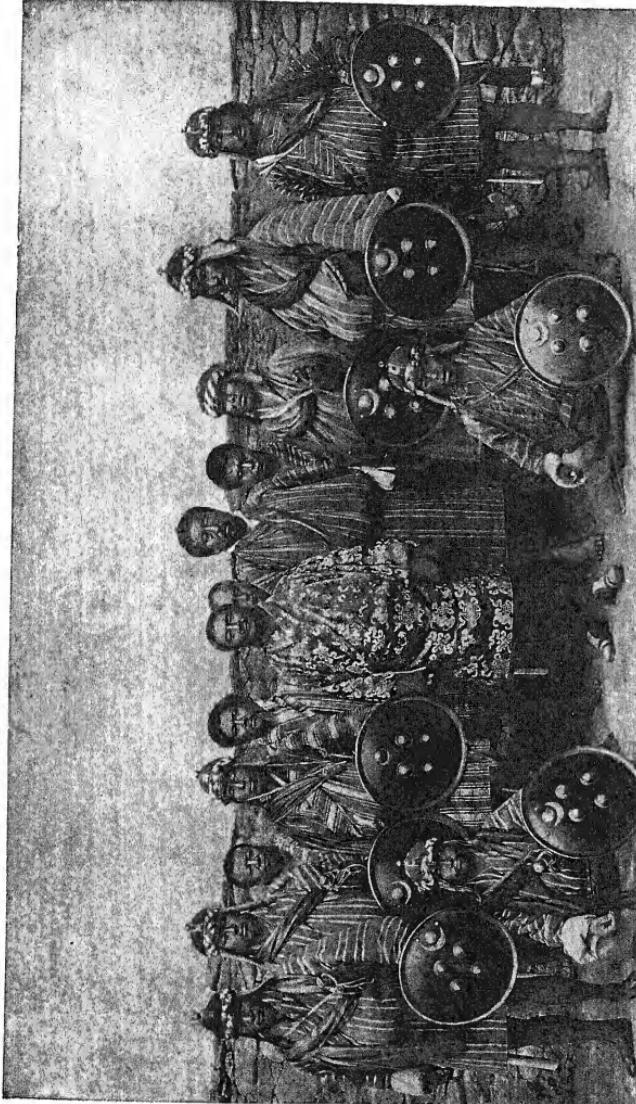
The figure of the Rane is completely hidden by yards and yards of cocks' feathers and fly-whisks. The attendants at either end of the row are holding the state umbrellas. Those of the Nepalese women do not wear trousers. Instead, they have skirts which are like balloons, as the material is arranged over a light framework.



John Claude White

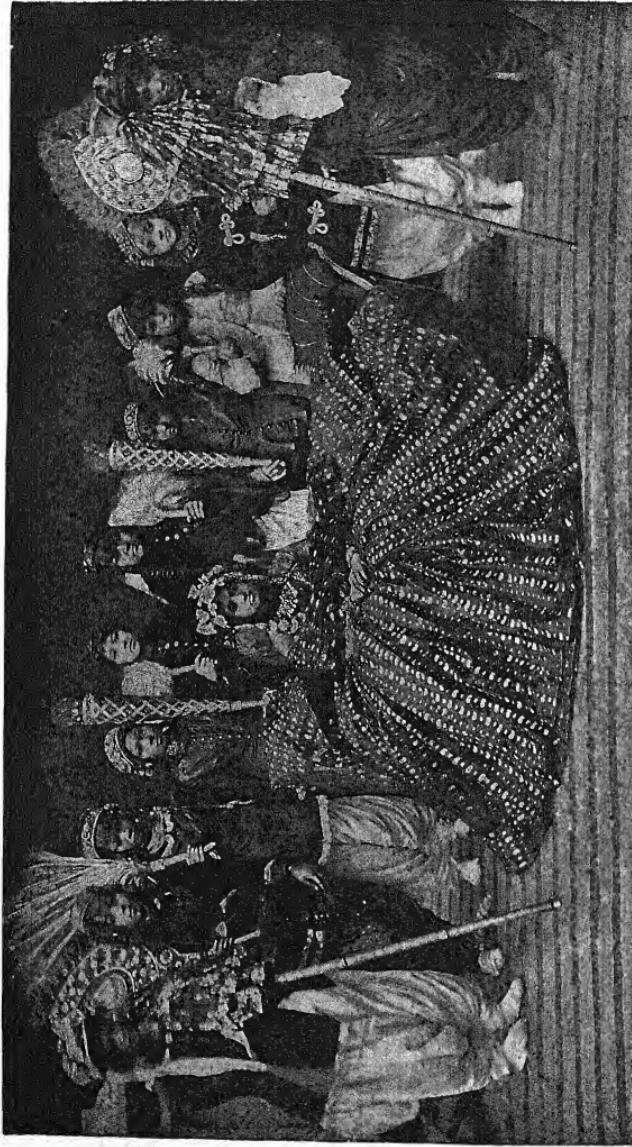
The Maharaja of Bhutan keeps a company of bodyguards to protect his royal person. They are armed with swords, which, we notice, they wear on the right hip, whereas the British regiments use the left. The shields are made of hide, with metal bosses for extra strength, and each warrior's headpiece is of steel swathed in bright colored silks. The scabbards of the swords are of silver. The wonderfully patterned garment worn by the king, who stands in the centre of the picture, is of Chinese brocade. It is called a *bokar*.

STALWART LIFE GUARDSMEN IN THE BODYGUARD OF THE MAHARAJA OF BHUTAN



John Claude White
THE RANEES OF NEPAL SEATED AMIDST THE LADIES OF THE COURT WHO WAIT UPON HER

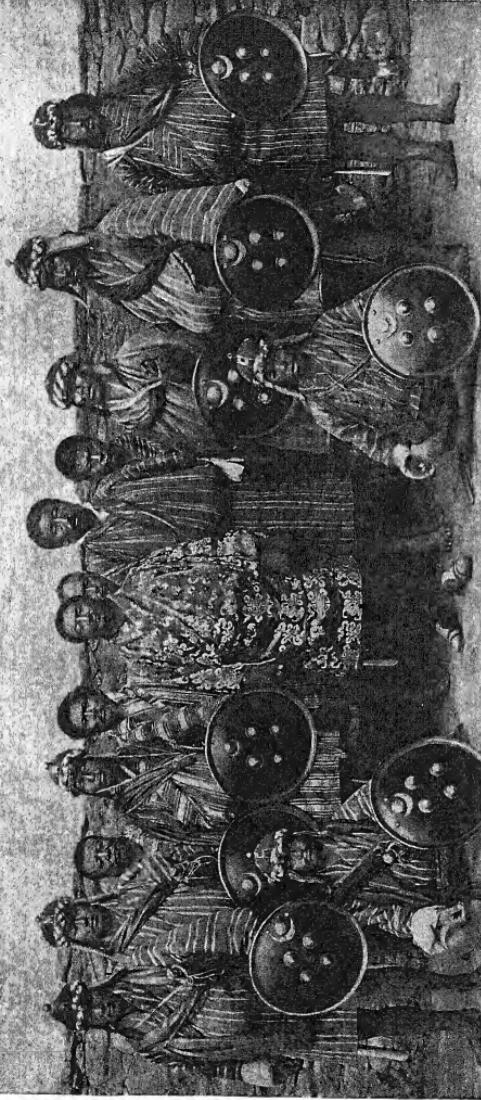
The figure of the Ranees is completely hidden by yards and yards of material, which are spread out over the sofa. On her head is a wreath of flowers which is beautifully modeled in silver and gold. In public she is always escorted by her ladies-in-waiting, who carry fans of peacock's feathers and fly-whisks. The attendants at either end of the row wear trousers. Instead, they have skirts which are like balloons, as the material is arranged over a light framework.



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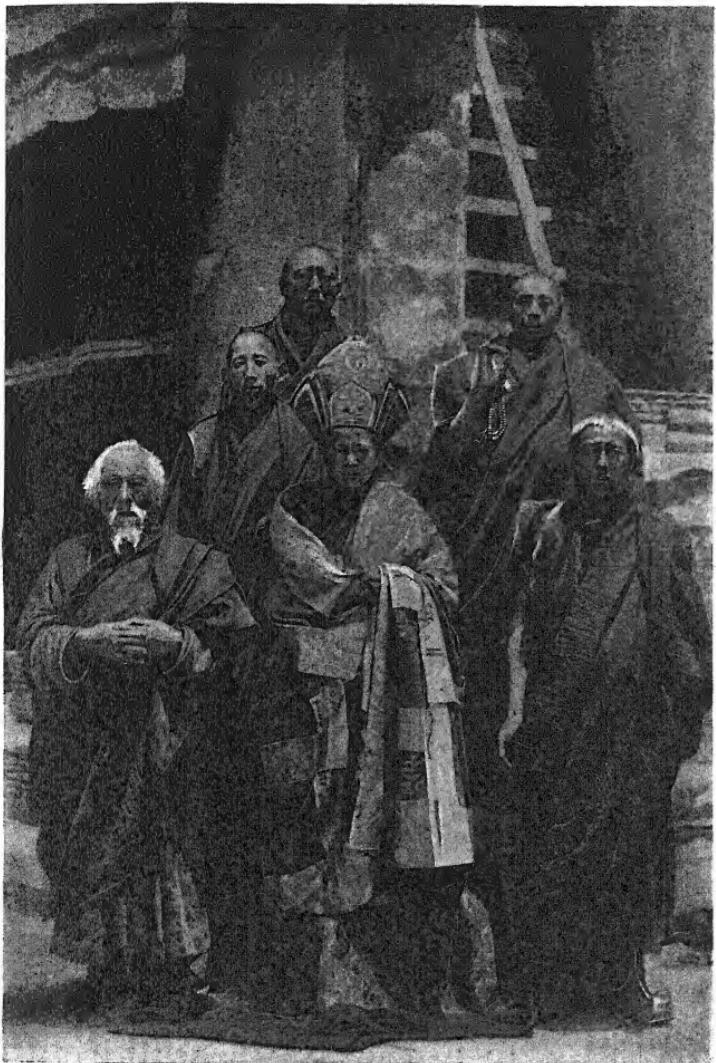
STALWART LIFE GUARDSMEN IN THE BODYGUARD OF THE MAHARAJA OF BHUTAN

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THE MAHARAJA OF BHUTAN, Ugyen Wangchuk, whose death occurred in 1926, made a fine figure seated among councilors. Around his neck is the broad ribbon, supporting a medal, that shows him to have been a Knight Commander of the Order of the Indian Empire, an honor conferred upon him for helping the British Mission that went to Tibet.



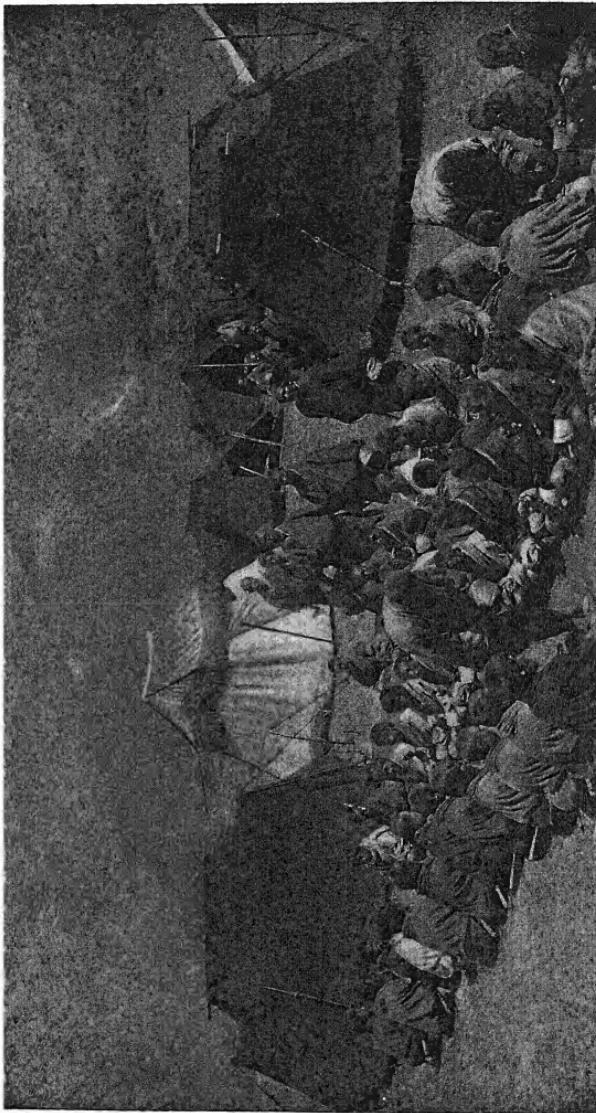
JOHN CLAUDE WHITE

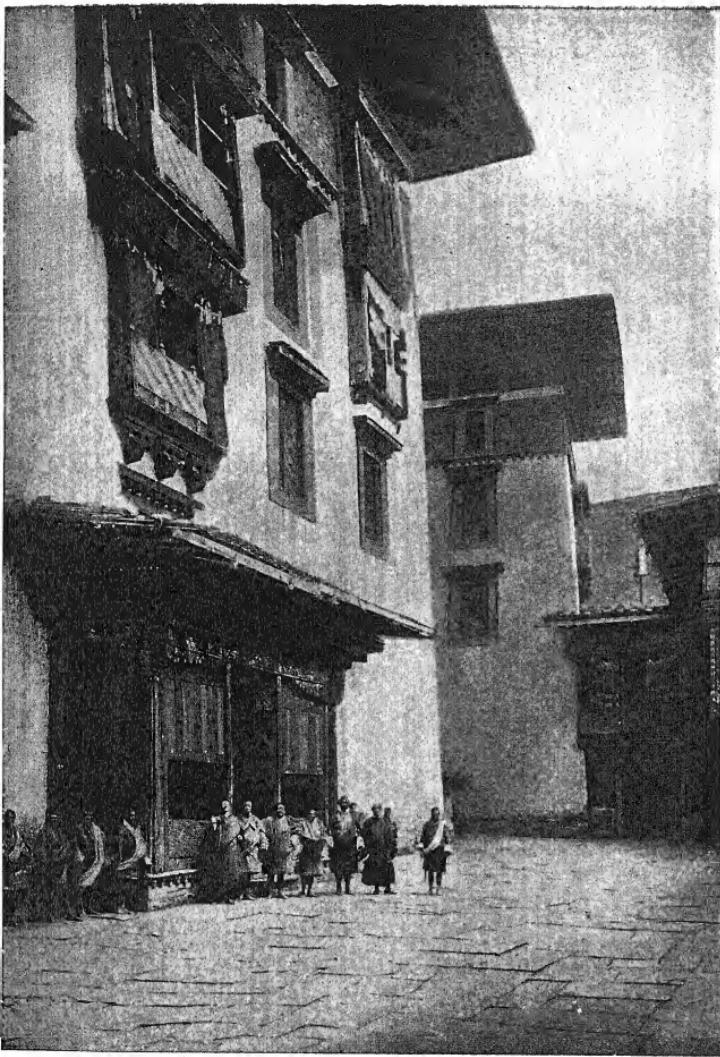
THE SPIRIT OF BUDDHA is believed by the Bhutias to have entered the body of this gorgeously robed young man in the centre of the picture, just as the Tibetans hold that it dwells in their own Dalai Lama. The youth is called the Avatar of Thaling because his monastery is at Thaling, in Bhutan. The old man on his right is his teacher and guardian.

John Claude White

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LUNCH TIME AT AN ENCAMPMENT AMONG THE GRAND SCENERY OF MOUNTAINOUS BHUTAN
When the British Resident of Sikkim went to Bhutan to confer the Order of the British Empire upon the Maharaja, the Expedition had to be a large one on account of the wild state of the country. The party is here seen camped on a plateau fifteen thousand feet above sea level.





John Claude White

SPLENDID BUILDINGS OF A STRONGHOLD IN BHUTAN'S HILLS

The forts of Bhutan, although they are less strong, have been built more with an eye to appearance than those of Tibet. On the far side of the court is a roof much lower than the others, and on it can be seen some of the huge stones which have been placed there to keep the tiles in place during the high winds.



JOHN CLAUDE WHITE

THE DHARM RĀJĀ is a king without power, as the real ruler is the Maharaja. But when acting as the temporary head of the Buddhists, as shown here, he appears gorgeous in yellow brocade, while behind him and before hang gorgeous banners worked with fabulous beasts. On the table are the drum, bell and vessels of silver and gold used in Buddhist services.

THROUGH THREE FORBIDDEN LANDS

stands the Phodang-marpo, the red palace of the priest-king, in tiers of bright crimson. The present Dalai Lama is a child born in western China in 1935. The Tibetans firmly believe that he is the fourteenth incarnation of Buddha. Until he is eighteen a regent will rule.

The outskirts of Lhasa make up for the dirt and unsightliness of its streets. It is a waterlogged city approached from the west by a stone road raised over a marsh. The visitor passes beautiful spots in the Tsang-po valley and lower down the Kyi Chu, but these are only patches of fertility and he does not expect to see the wide belt of green by which Lhasa is encircled—willow groves divided by clear running streams, swaying poplars, walled-in parks with palaces and fish ponds, marshes where the wild ducks, left undisturbed, have become bold, and barley fields stretching away to the hills.

Warrens of Tibetan Lamaseries

The lamaseries outside the city are almost hidden by trees and their golden pagoda-shaped roofs have a green background formed by the base of the mountains. Each is a little town in itself. In design the Tibetan lamaseries are all much alike, a warren of monastic buildings, temples and narrow streets, perched in white tiers on stone terraces built out from the rocky sides of the hill, honeycombed with passages, halls, chapels and cells. In the dark and grimy recesses of the temples loom the great gilded Buddhas, life size, covered with precious stones, especially turquoises. The smell of the butter lamps before the altar is almost suffocating; their smoke has hidden the showy paintings on the wall. It is a relief to look through the dark pillars to the cloistered courtyard and quadrangle outside, where the sun is shining and flowers bloom in the garden. The truth is that Lamaism has sunk back into the worship of spirits supposed to live in all manner of objects. Every rock and cavern is marked with superstitious emblems.

There are happier sides to the picture. Most travelers in Tibet will remember being entertained by jolly abbots in the

Rongbuk valley, where the Everest Expedition discovered that the mountain sheep, tamed by the hermits, would come to feed out of their hands.

An Inhospitable Land

The only Tibet known to travelers over the Indian frontier is but a narrow strip of green country at the beginning of a mountainous desert. Central and Northern Tibet form a vast and cheerless tableland. From the passes north of Lhasa there is a view of mountains stretching away in endless ridges. This is only the beginning of the wilderness, which continues to the borders of Mongolia and Chinese Turkestan.

At the eastern end of the Himalayas, north of India, is the mountainous state of Bhutan which likewise is closed to the traveler. The land consists of range after range of mountains between which lie narrow valleys watered by fast flowing streams. The best idea of Bhutan can be had by imagining it to be a gigantic staircase leading from the humid plains of Bengal to the chill tableland of Tibet.

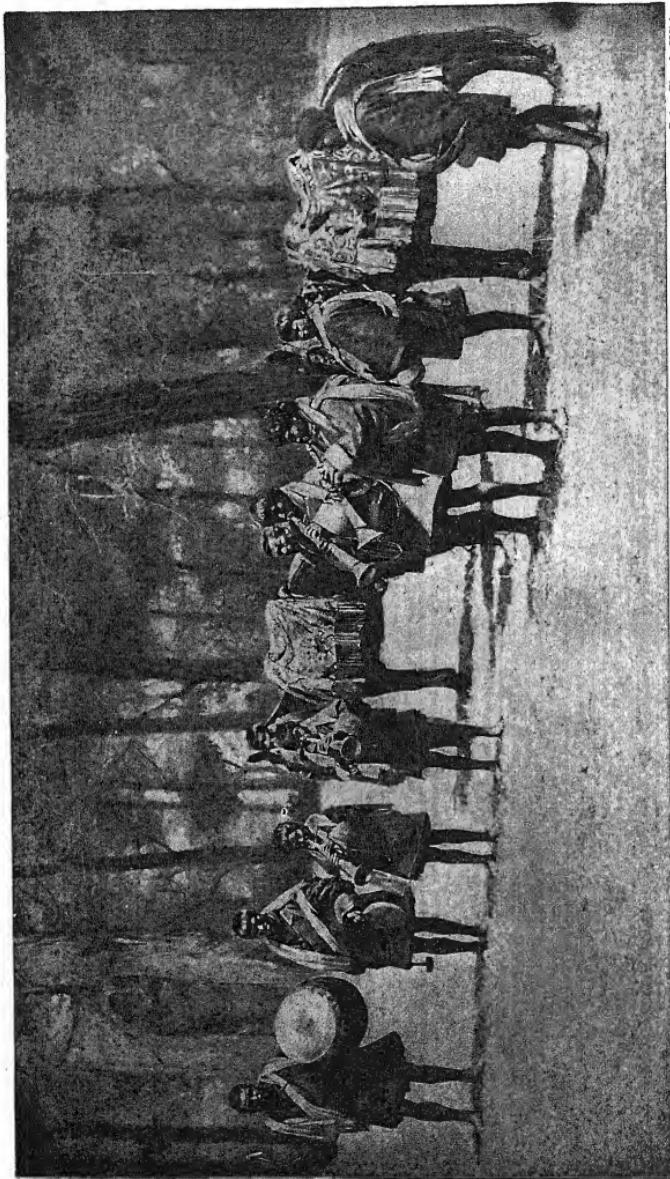
Bamboos and tree ferns are found in the lower valleys and oaks and rhododendrons cover the sides of the mountains up to a height of eight thousand feet, at which point they are replaced by dark forests of pines and firs. Unfortunately for the traveler, owing to the damp atmosphere, a leech is waiting on nearly every leaf that overhangs the path, ready to attach itself to any living creature that passes. Besides these pests, there are many kinds of stinging and biting insects in this every way inhospitable land. High up on the sides of the mountains can be seen the great Buddhist monasteries.

Guarding many of the passes, especially those leading to Tibet, are great fortresses, each of which contains a central citadel occupied by the governor and his family. Both the monasteries and forts have overhanging eaves to shed the snow and wooden galleries like those of Switzerland.

A Tortuous Approach

Bhutan is usually entered from Buxa, Bengal, whence the road bends and twists

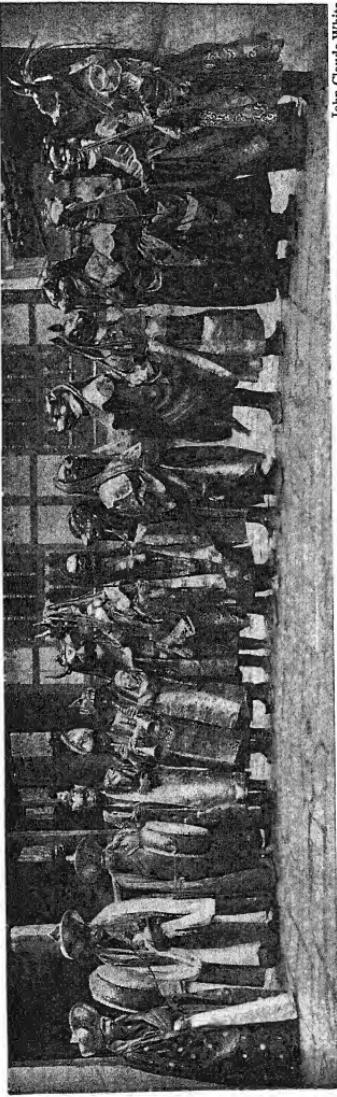
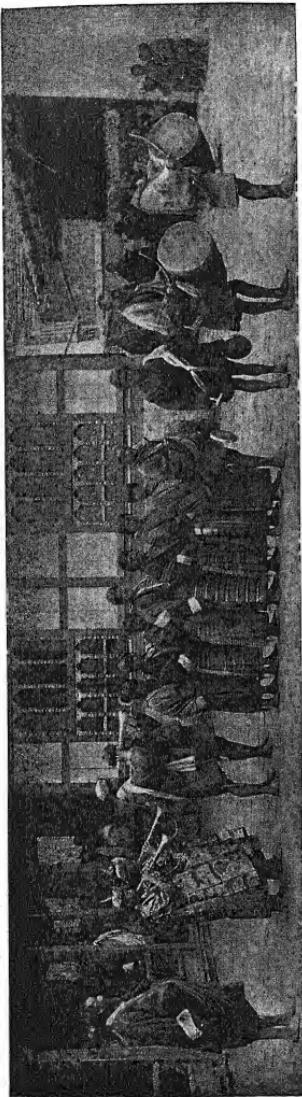
John Claude White
TRUMPETERS AND DRUMMERS OF A BHUTAN FORT TURNED OUT TO WELCOME BRITISH GUESTS
To receive the British Mission to the Maharaja of Bhutan one of the forts which the Expedition visited turned out its band in welcome. The trumpeters are clothed in scarlet uniforms, and it will be noticed that they stand barefooted in the snow. The drummer is clothed in green, and next to him comes a man who beats upon a gong. Behind the group are two riding mules with gorgeous trappings, as a present for the visitors. Mules are used in the country for riding, as they are more sure-footed than horses on the mountain trails.



John Claude White

A PARADE OF BHUTANESE MUSICIANS AND A GROUP OF LAMAS AT A RELIGIOUS DANCE

In the top photograph we see the private band of the Maharaja. There objects are of wood. The weird devil dancing practically consists of a series of shufflings and turnings. It is performed outside a "gompa," or temple, to the accompaniment of prayers and of the band on the left), and may last for four days.



THROUGH THREE FORBIDDEN LANDS

like all Himalayan trails until it reaches Punakha, the seat of government. There is another way into the country up the valley of the Manas River, which rises in the Tibetan lake, Yamdok Tso, and flows across Bhutan from north to south; but as yet practically nothing is known about the northern and eastern borderlands.

The Bhutias, as the inhabitants of Bhutan are called, have built their little villages chiefly in sheltered spots where they can grow wheat, barley, millet, mustard and chillies. Owing to the steep nature of the country they make their fields in series of terraces, each of which is supported by a stone embankment, which may be as much as twenty feet in height. The farmers cultivate no more land than is absolutely necessary, because

when there is anything left over to sell, it is likely to be taken from them by the lamas of the nearest monastery or by the governor of any fort in the neighborhood.

The government of the country was originally in the hands of the Dharm Raja or spiritual head and the Deb Raja or temporal ruler. To-day the Dharm Raja has little authority save in matters of religion. An hereditary Maharaja is the executive.

Until the end of the last century there was no real form of government, the strongest governor making war on the weaker ones and acting as a king in his own district, while the poor people were robbed and oppressed by everyone. The first Maharaja was Sir Ugyen Wangchuk, who was elected in 1907. He had to fight hard to make the governors recognize his authority.



John Claude White

THE LATE MAHARAJA AND SOME MEMBERS OF THE ROYAL FAMILY

His Majesty is standing on the top step and to the left of the group. Next him is his sister, her grandchild and her daughter. Seated below are the king's two daughters. A male and female retainer complete the party. The Maharaja's sister looks after the food and clothing of the royal household, which numbers several hundred people.



John Claude White

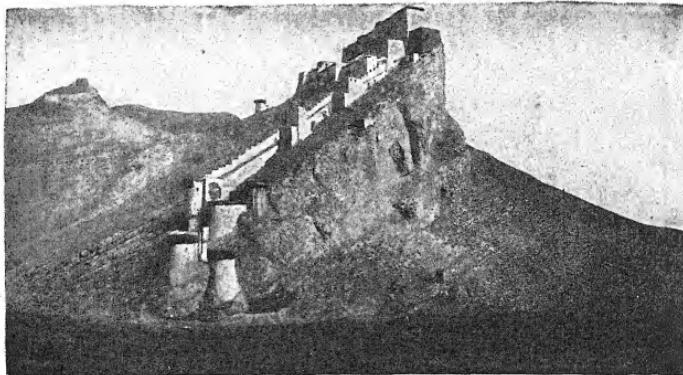
LAMAS WHO BEAT TIME FOR THE MASKED DANCERS

There are devil dancers in Bhutan and also in Tibet, and the same sorts of instruments are used, the trumpet, drum and cymbals. The drum-sticks are of metal and shaped like question-marks. The noise is not unpleasant but to Western ears, monotonous. There is no attempt at a tune, but just a rhythm to keep the dancers in time.

The huge monasteries are mainly responsible for the backward condition of Bhutan, since into them go so many of the nation's best men, who might be better employed in farming, trading or preventing raids on the northern and eastern frontiers. The Maharaja has, however, done much to break the power of the lamas and to check the abbots of the lamaeries, who were once continually intriguing with the Grand Lama of Tibet.

The inhabitants of western Bhutan are like the Tibetans in appearance, and equally suspicious of strangers. They have to work hard in their terraced fields, which are sometimes swept away down the hillsides by the terrible storms that

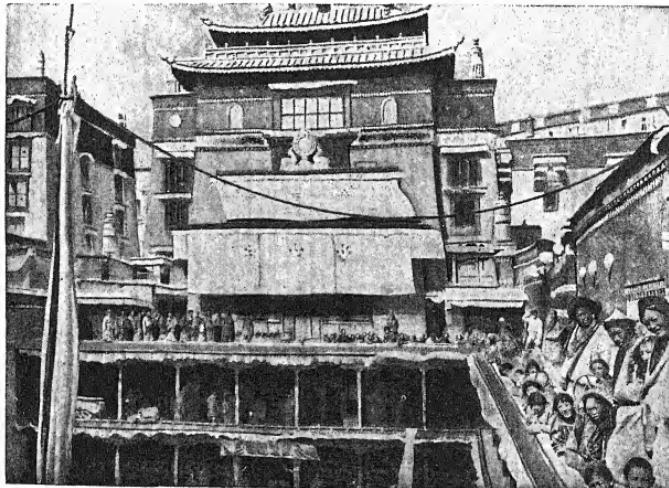
break over the mountains. Since the officials receive no regular salary, they take what they can get from the people of the district, who can do nothing to protect their property. Eastern Bhutan is practically unexplored. To the west of Bhutan, and only separated from it by Sikkim, is the independent state of Nepal, which stretches along the Himalayas for a distance of five hundred miles. The whole country is a wild tangle of mountains, the only flat space being the valley of Nepal, in which stands the capital, Khamdu. Outside this valley there are no roads, no towns, not even large villages. Although Nepal is under the protection of the Indian government, the only white



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KHAMBA JONG, ONE OF THE HUGE FORTRESSES OF TIBET

There are few more desolate places than the plain which stretches away before the great fort of Khamba. It stands fifteen thousand feet above the sea, and about one hundred miles from Mount Everest, which can be seen on a fine day. Here and there amid the expanse of boulders grows a little coarse grass that provides food for the hardy Tibetan yak, and over all the dust is blown by the cold, strong wind.



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THE NEW YEAR FESTIVAL AT TASHI LUNPO MONASTERY

Tashi Lunpo, whose abbot is seen on a subsequent page, is built by the banks of the great Tsang-po River to the west of Lhasa. It is, next to the Potala at Lhasa, the holiest monastery in Tibet, and there are always tremendous crowds who gather at the festival of the New Year, which is known as the "Losar," for the celebration of which there is a fortnight's general holiday.



John Claude White

GIRL AT A SIMPLE LOOM MAKING YAK HAIR CLOTH

The wool is stretched out on frames in parallel strands. Other strands are then woven in and out at right angles until a wide strip of cloth is complete. A number of these strips are sewn together to make the ordinary kimono-like costume of Tibet, used alike by men and women. The weaver's companion is wearing one.



John Claude White

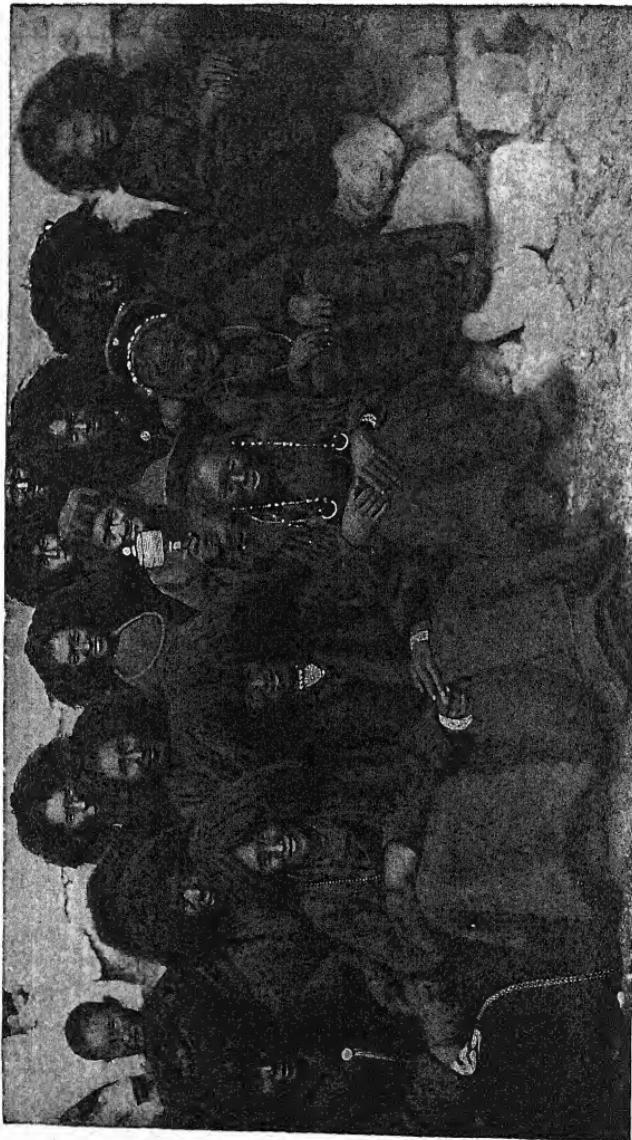
WISE MEN OF TIBET WHO PARLEYED WITH GREAT BRITAIN

When the British Military Mission entered Tibet in 1904 to enforce the opening of trade routes between Tibet and India, there were long negotiations and councils. Above are four of the councilors who parleyed with the British. They had thought that a "holy wall" of loose stones would be enough to stop the foreigners.

NUNS AND LAY SISTERS OF A TIBETAN CONVENT IN THEIR WIGS, BEADS AND BRACELETS

John Claude White

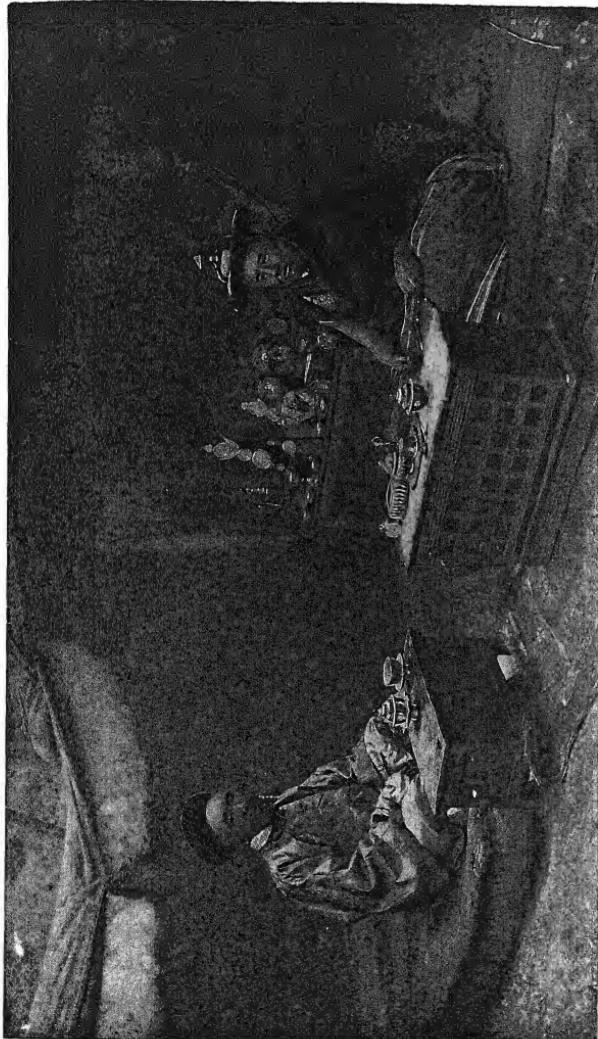
There are numeraries as well as monasteries in Tibet. The nuns shave their own hair. The Abbess, who happens really to be bald, is the one with the largest wig whom we see in the middle of the front row. She serves the community but do not lead the full religious life—may keep



John Claude White
IN HIS HAT OF AUTHORITY: THE BUDDHIST ABBOT WHO TRIED TO STOP A BRITISH EXPEDITION

In Tibet the most important people are the religious authorities, who are also the statesmen and ambassadors, when needed. The British Military Mission to Lhasa in 1904 was met at the great stronghold of Khamba Jong, seen in a subsequent page, by the Tashi Lama, the most

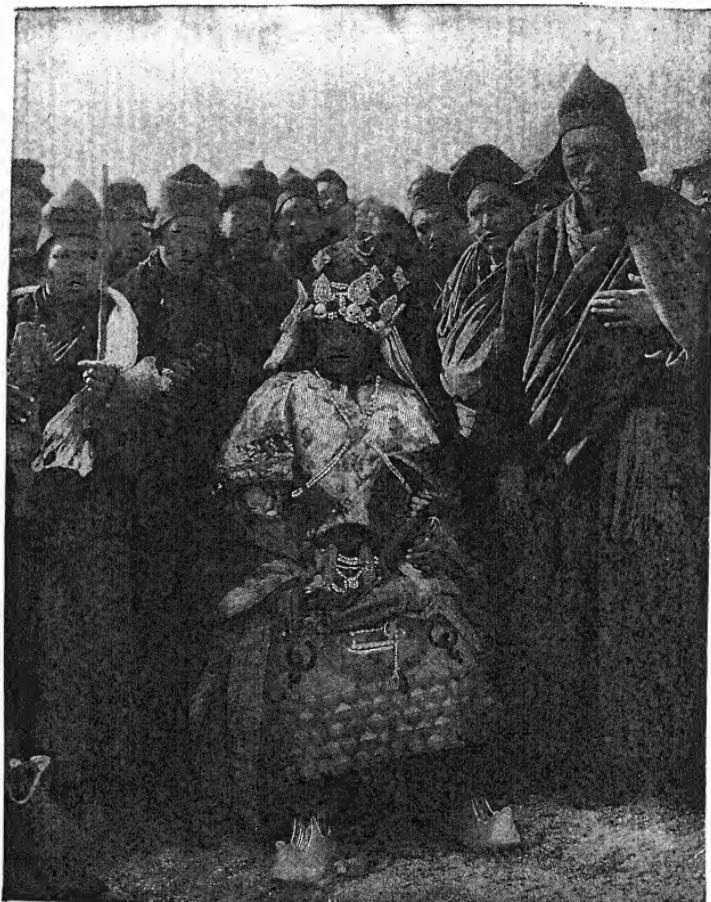
important man in Tibet after the Dalai Lama himself. The Tashi Lama, also called the Panchen Rinpoche, is abbot of Tashilampo, and here he is seated in his tent with his secretary and the religious ornaments without which no Buddhist dignitary ever travels.



THROUGH THREE FORBIDDEN LANDS

men allowed into the country are the Minister, who is the representative of the government, and the officers commanding the Minister's escort. Indeed, few white men have ever seen the mountain fastnesses

outside the valley which so nearly constitutes the state itself. This valley was originally the bed of a lake 4,500 feet above sea level; and a legend relates that when the lake drained away, its waters



ONE OF THE MAGICIANS WHO TERRORIZE TIBET

Georg Haeckel

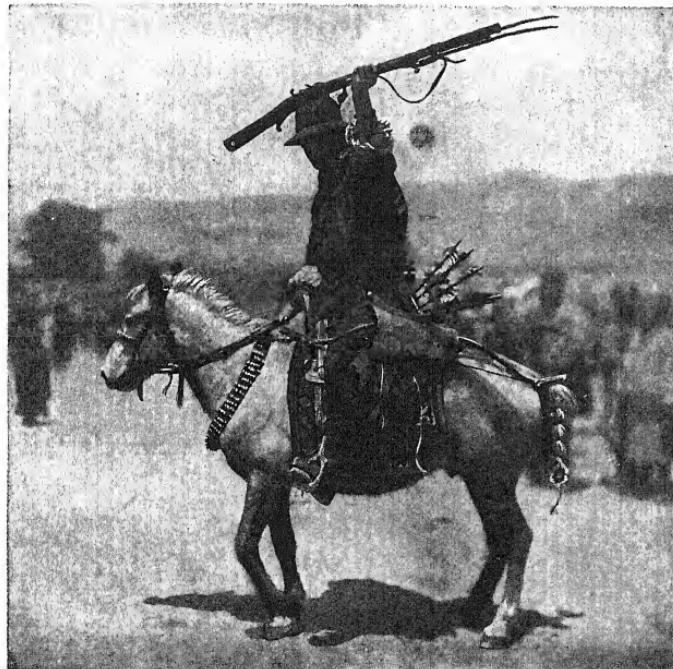
A magician's duty is to discover any demon supposed to be doing harm, and to drive him off by magic. Before Buddhism was established in Tibet the country had a religion of its own called Bon. This had much to do with demons and ghosts, and when the purer faith was introduced, aspects of the Bon religion became mixed with it.

THROUGH THREE FORBIDDEN LANDS

were released by the god Manjusri, who cleft the rim of mountains with his sword. The chasm thus made is alleged to be the Kot-bar or Sword Cut, and much of the ancient art of the region represents Manjusri, the patron saint of Nepal, with uplifted sword. Geologists offer the theory that the lake burst its boundaries during some violent earthquake and escaped into what is now the Baghmati river. A rope-way was made in 1927 to carry goods to the valley from Raxaul.

There is a narrow strip of cultivated land where the foothills of the Himalayas

slope down to the plains of northern India. Beyond lies a belt of jungle twenty miles wide known as the Terai, one of the finest regions for big game hunting in the world. After passing through the Terai the traveler is faced by a succession of mountain ranges which extend clear to Tibet, the highest peak being Mount Everest, 29,141 feet. It stands on the frontier between the two countries. This highest known summit in the world was never attempted by climbers until 1912. There are several other mountains over 20,000 feet high.



Percy Brown

TIBETAN ARCHER-MUSKETEER AT A SHOOTING COMPETITION

Every year there is a shooting competition in the Tibetan town of Shigatse. Competitors are armed with bows and prong muskets. The prong can be let down and used as a rest when the musket is fired from the ground. But in the competition each man rides at full gallop past two targets, shooting with bow and gun alternately.



John Claude White

TIBETAN FERRY-BOAT ABOUT TO CROSS THE BRAHMAPUTRA

The natives of the great valley of the Brahmaputra (or Tsang-po) of southern Tibet, a region still, in part, unexplored, are not troubled by lack of bridges. They make a raft of joined logs, fasten a wooden frame to it and cover all with broad strips of yak hide sewed together with the big stitches that we can see in the picture.

TIBET, NEPAL AND BHUTAN: FACTS AND FIGURES

TIBET

Bounded on the northwest by Sin-Kiang, on the northeast and east by China, on the south by Assam, Bhutan, Sikkim and Nepal, and on the west by the United Provinces, Punjab and Kashmir. It is divided into Outer Tibet (the part nearer India) nominally under the suzerainty of China but practically an independent state under a guarantee of Great Britain, and Inner Tibet (the part nearer China) which is in a measure under the control of China. The head of the government is the Dalai Lama who acts through a minister or regent, assisted by 4 ministers. The frontiers are not definitely established, but the estimated area is 463,200 square miles and the population about 2,000,000. The capital Lhasa has a population of about 50,000. The prevailing religion is Lamaism, a corrupt form of Buddhism, but there exists also the Bon, or Shamanistic faith. Some agriculture is carried on, and barley and other cereals, vegetables and fruits are grown. Minerals include gold, borax and salt. In the pastoral regions sheep and yak, buffaloes, pigs and camels are raised. The most common industries are wool-spinning, weaving and knitting, and the making of images and other decorations for religious edifices.

NEPAL

An independent kingdom in the Himalayas, bounded on the north by Tibet, on the east by Sikkim, on the south and the west by the

Dominion of India. The estimated area is 54,000 square miles, the population about 7,000,000. The capital, Khatmandu, has a population of about 108,805. Most of the people are Hindus.

The government, nominally under the Mahara-
ja, is actually a military oligarchy. All power is in the hands of the Prime Minister.

The chief products are rice, ginger, sugar, tobacco, potatoes, fruits, cattle, hides, gums, oil seeds, jute, timber and saltpetre. There are valuable forests in the southern part. Chief exports are cattle, hides and skins, opium and other drugs and the imports are cotton, silk and woollen piece goods, leather, brass, iron and copper wares. There are two railways, totaling 58 miles in length.

BHUTAN

A state in the eastern Himalayas, bounded on the north and east by Tibet, on the west by the Tibetan district of Chumbi and Sikkim, on the south by the Dominion of India. The area is about 18,000 square miles, the population about 300,000. The religion is a Tibetan form of Buddhism. The government is under a hereditary Mahara-
ja. Chief products are rice, corn, millet, lac, wax, different kinds of cloth, musk, elephants, ponies and silk. There are valuable forests. Muzzle-loading guns and swords of highly tempered steel are manufactured. Other manufactures, including woven cloth and wooden bowls, are for home use.

BURMA ON THE BAY OF BENGAL

A Land Where Women Are Independent

Burma, formerly a part of the Indian Empire and later a British Crown Colony, since the end of the second World War has become the republic of the Union of Burma. It is a land where the women occupy an unusually privileged position. They dress like men, smoke cheroots, conduct shops and forego chaperonage. Burma is a land in which the means to a livelihood is easily procured and people devote much time to the building of their Buddhist temples. "The temple bells are ringing," sang Kipling of Mandalay, ". . . An' the dawn comes up like thunder outer China 'crost the Bay." Here, too, elephants are used in the hills as beasts of burden. Burma is also the home of the Padaungs of the colder north, the Lhsaws who live just across the frontier from Yun-nan, and the Akhas of the Shan States.

BURMA, formerly an important province of the Indian Empire, lies on the Bay of Bengal, between Assam, Tibet and China, Indo-China, Siam and Malaya. Ranges of hills running south from the rim of the Tibet plateau make traveling wearisome in the eastern portion of the country. Anyone who wishes to cross these hills must continually descend into deep valleys, then ascend four thousand feet or more.

Burma proper lies in the valley and basin of the Irawadi, one of the world's great rivers. Its basin forms one of the three natural divisions of Burma, of which the other two are the Arakan with the Chin hills, and Tenasserim with the basin of the Salween. The Irawadi is navigable for about nine hundred miles. After a journey of a thousand miles it carries down so much silt that it yellows the Bay of Bengal. It has an average breadth of a mile and a half, but below Rangoon it sometimes reaches for several miles from shore to shore. Its swift currents then prevent ships from anchoring and people must go ashore in small boats. Indeed, when it overflows, at the rainy season, it becomes ten miles wide at certain points. Up and down this great highway passes a large portion of the commerce of the country, notwithstanding that a railway runs more or less parallel to it for much of the way. All the wealth of Burma comes down the Irawadi—teak, oil, rice, indigo, ground nuts, jade, amber, rubies, silver and, not least valuable, rubber. Upstream go manu-

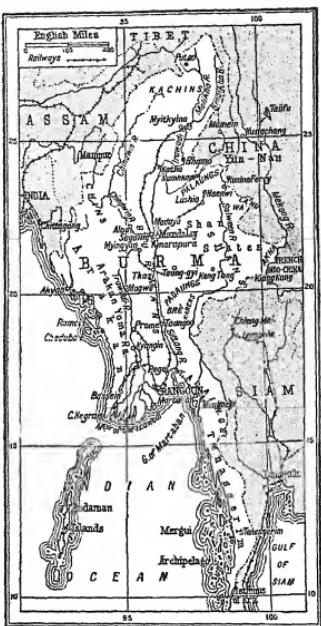
factured goods, foodstuffs, milled rice and other of the necessities of life for the Burmese and also the European inhabitants. There is a large local trade in silk, "ngapi" (pickled fish) and "let-pet" (pickled tea).

The only towns of importance are Rangoon, Moulmein and Mandalay. Rangoon, situated in the delta of the Irawadi, was the British capital and chief port. It boasts a model jail, which can accommodate three thousand. Moulmein across the Gulf of Martaban, was the first British capital. The old native capital of Upper Burma is Mandalay.

Burma is rich in forests. Reserved forests alone, maintained principally for timber, cover 31,637 square miles. Her extraordinary fertility is due in part to her more than abundant rainfall. That of the Arakan along her upper coastline and Tenasserim, the coastal strip that depends from the south of Burma between the Gulf of Siam and the Indian Ocean, averages two hundred inches in a year—nearly five times, that of, say, New York—while there is ninety inches in the Irawadi delta. In the mountains of the extreme north, however, lies a zone as dry as California.

Unlike the Hindus, the Burmese are generally supposed to have migrated from Western China to the headwaters of the Irawadi, as did the people of Tibet. Their language is monosyllabic, though it depends a very great deal less than the Chinese on intonation. The alphabet, on the other hand, shows evidence of having been borrowed from the Aryan Sanskrit

BURMA ON THE BAY OF BENGAL



BURMA AND ITS PEOPLES

of India, and it is true that the Buddhist scriptures of Burma came from Southern India and Ceylon.

Protected by hilly walls, the Burmese maintained their independence for centuries. Then during the nineteenth century wars were fought with the British which resulted in making Burma India's largest province. It really began with a dispute over the Arakan and Chittagong, which generated such ill feeling in Burma that she eventually made preparations to invade Bengal by way of Manipur. This invasion the British prevented by occupying the strategic port of Rangoon in 1824 and advancing up the Irawadi. As a consequence, the disputed Arakan came under British administration, together with Assam in the north, and Tenasserim in the south. Further territory in Lower Burma was acquired in 1852. The third

change came in 1886, when Upper Burma was annexed. Burma became a Governor's Province of India in 1923. In 1937 it was separated from India and became a Crown Colony of the British Empire. Burma was conquered by the Japanese in 1942 after a brief campaign.

After the Japanese surrender in 1945, agitation for independence grew. Conferences in London between Burmese independence leaders and British government officials led to the formation of a Constituent Assembly and finally, in January of 1948, complete independence.

Burma is chiefly agricultural and its prime export is rice. The tourist will enjoy visiting the ricemills, the teak sawmills and lumber yards in which elephant labor is employed, and perhaps the petroleum refineries, which represent a third important industry. Just below Rangoon, at Pazundaung, on the Irawadi, stands a ricemill so vast that it turns out tons of rice a day. To it float barges loaded with the "paddy" (unhusked rice) which has been garnered with a hand-sickle, often by coolies from Hindustan. From the barges, heavy basketloads are carried on the head or shoulders to the mill. The paddy is first run over sieves and shakers to remove dirt and grit, then passed between grinders which remove its outer husks and leave a brown "natural" rice more wholesome than polished, where rice is the mainstay of the diet. This brown rice is run through pearlars to remove the clinging inner husks, then through sieves to grade it for the storage warehouses.

The humming teak sawmills at Rangoon employ hundreds of elephants, for teak is heavy. The hard wood preferred for Oriental temples and carved furniture is so heavy that in the green state it will not float. It grows in the hills amid bamboo brush, and elephants are used first to drag the logs downhill through the heavy undergrowth. Young bulls rounded up from the wild herds of the North Burma forests are chiefly used for this work because first it is easier to train the young animals, then because their tusks are useful as levers for picking up logs and for

BURMA ON THE BAY OF BENGAL

carrying them about the lumber yards. The great beasts appear to have almost human intelligence as they kneel before a log, thrust their tusks beneath it midway, then steady it with their trunks as they move it. When the rivers are deep, they can swim about, pushing the logs to place as directed by the drivers who sit on their heads. When the creeks are as "sludgy, squidgy," as Kipling's poem describes them to be, the elephants can go into mud knee-deep to float the logs in what water there is. In return for this labor, which would be impossible to any other living creature, the pachyderms must be kept scrubbed and curried, fed on tons of hay and bran, with perhaps rice and molasses for dessert, and given frequent holidays. The wild herds of the jungle are conserved by a commissioner of elephants who corresponds in importance to the forest supervisors of other countries.

Burma is one of the important oil producers of the world and supplies a good proportion of the lamps of Asia. The Burma Oil Company has huge refineries at Syriam and elsewhere, and its own fleet of oil tank steamers. Burma also has some of the finest and largest jade mines in the world and sells quantities of the costly transparent jade to wealthy Chinese for jewelry.

In Rangoon, natives of India, Chinese, Malays and Europeans jostle one another. White men find it too hot to walk, and unless they have their own automobiles, patronize the "gharries" (pony cabs) or street cars, which have second-class compartments. A few natives ride bicycles; others draw carts in competition with humped cattle. The city is a religious centre because it contains the famous Shwe Dagon pagoda.

In the country districts, the houses are built of bamboo, with palm leaves to thatch the roofs and matting to paper the walls. Rice flourishes in the fields and delicious fruits grow wild. There is thus little inducement to thrift. When a man becomes wealthy, he buys jewelry for his wife and daughters, gives feasts to his neighbors or builds a pagoda that he may acquire merit for a future existence.



Scott

BURMESE MEN WEAR SKIRTS

Shirt-like nether garments are worn by both men and women in Burma, but turbans are favored by men only. Burmese men are lazy and leave the work for the women to do.

Notwithstanding, the women are exceptionally capable and energetic. In Rangoon certain of them have even been appointed to the Rangoon judicial court. Every Burmese woman is a born shopkeeper: every girl wants to manage a stall in the bazaar. Once she has gained her desire, she will sit there above huge baskets of grain or lengths of colored silks, smoking a cheroot as long as a school ruler. This business capacity of the women is the more surprising in that, until recent years, there was no education pro-



Scott

TURBANED MAN AND WOMEN FROM THE CHINESE FRONTIER

In many ways these Lihsaw opium cultivators resemble the folk from the Chinese province of Yun-nan. The women are clad in dark blue dresses trimmed with red, or sometimes mother-of-pearl. Bands of silver encircle their necks, but shoes are a luxury. The Lihsaws live in villages on the wooded mountain slopes.

vided for girls. If the husband is idle or ailing, the wife can divorce him. But he may claim his freedom if the wife gives him no sons.

In the old days the only schools were those maintained by the monks, some of whom still teach little boys. In most of the out-of-the-way villages there may be a "pongyi kyaung," or monks' house, and the drone of voices coming from it will lead us to the schoolroom, where a dozen or so little beady-eyed boys lie flat on their stomachs with wooden slates before them, shouting out the letters of the Burmese alphabet. Each small body

has some sort of cloth wound around it and probably a short jacket too; every head is closely shaven save where one tuft of hair rises like a bunch of carrot tops from the centre of the poll. Very little, however, is learned at these schools beyond reading and writing, for, as a Burmese boy once said, "Pongyi schools for pleasant, English schools for get-on."

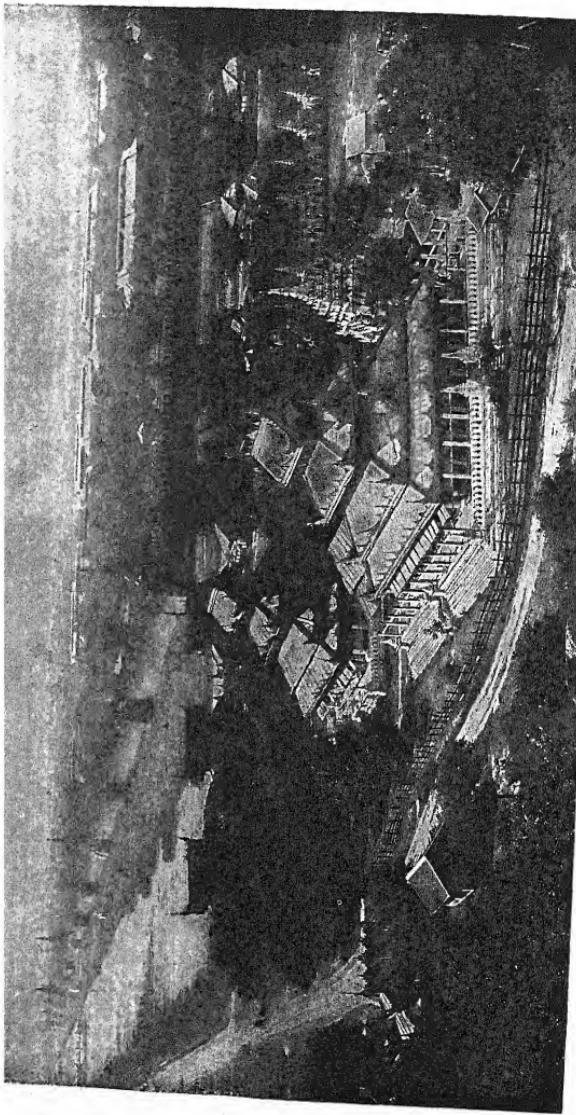
In the English schools the boys not only learn from books, but they learn how to sit on chairs, a thing contrary to native custom. In extreme cases they even wear leather shoes. There are English girls' schools too, and the girls, who until re-



Scott

PADAUNG WOMEN CLOSELY MUFFLED AGAINST THE COLD

Coils of brass around their necks, arms and legs are the chief articles of adornment among the Padaung women. They start with one ring of the collar when they are very young, and add to these as they grow older, until the later ones rest upon their shoulders. Their blankets serve as winter wraps for their babies and themselves.



BEHIND ITS SURROUNDING MOAT AND WALLS STANDS THE OLD BURMESE TOWN OF MANDALAY

© E. N. A.

When, in the nineteenth century, it was the capital of Burma, then an independent kingdom, Mandalay occupied the square space enclosed by the moat and walls, parts of which we see here. It is still the chief town in Upper Burma, but has grown considerably, and what was the old town is now known as Fort Dufferin. Within the walls are the former royal palace, the royal white elephant's stable and the splendid hall of audience, which is made of teak, gilded and magnificently carved. Over the gates that pierce the walls are wooden towers.

BURMA ON THE BAY OF BENGAL

cently picked up what knowledge they could from their brothers, now have the same advantages.

In Burma every name has a special meaning, and some of them are very quaint. A boy, for instance, may be Mr. Grandfather Elephant or Mr. Crooked

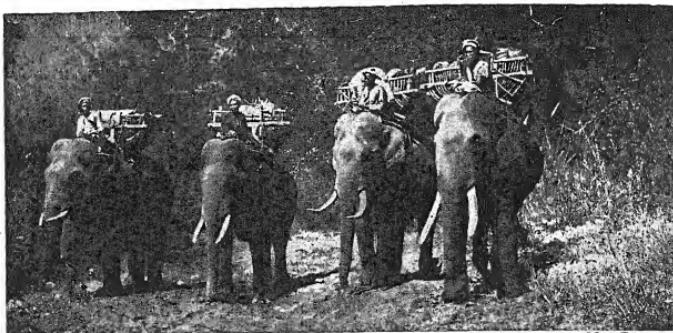
and even Mr. Like-his-Father; and a girl may be called Miss Dog's Bone, Miss Naughty, Miss Rabbit or Miss Affection. A custom, however, decrees that the children must have names beginning with the initial letter of the day on which they were born. This rule is considered im-



Scott

AKHA DANCING GIRLS, BEAUTIES BY BURMESE STANDARDS

Here we have two Akha maidens from the most easterly hills of the Shan States dressed in their best, in coats and skirts dyed with indigo, with scarlet trimming. Upon their black hair rest silver headdresses, while numerous silver and seed necklaces add the final touch of fashion. Arms and legs are covered rather clumsily, but the feet remain flexibly bare.



Mrs. Doveton

TUSKERS TAKING BAGGAGE UP TO THE HILLS

In the hill country of the Southern Shan States elephants are the only pack animals that can negotiate the steep paths up to the villages. For various reasons the tribesmen keep these paths as secret and difficult as possible, and so bad are some of them that a baggage elephant has consumed fourteen hours in covering four miles and a half.

portant, because boys and girls born on certain days may marry only those born on other days.

The days of the week are each connected with a particular animal. The children thus have birth animals as people have birthstones. Monday is represented by a tiger, Tuesday by a lion, Wednesday by an elephant, Thursday by a rat, Friday by a guinea-pig, Saturday by a dragon and Sunday by a fabulous creature, half bird and half beast.

When a girl reaches the age of eleven of thereabouts her ears are pierced with great ceremony. The friends of the family are invited to a feast by the customary method of sending around packets of pickled tea. It is the girl's débüt. She may scream when the silver wires pierce her lobes, but the process will not have ended until—perhaps a week later—the holes are large enough for the insertion of large jewels.

The corresponding ordeal for the boy is even more painful, for he is tattooed. All Burmese have their legs tattooed from knee to thigh in such a way that, from a short distance, it looks as if they were wearing dark blue tights. The process is so agonizing that only a part can be undergone at a time, and a boy has to show his manhood by bravely enduring the pain. Anyone who shirked would be a coward.

Every boy also has to go into a Buddhist monastery for some time before he can assume the status of a man. He puts on a yellow robe like those worn by the monks, and conforms to the rules of the monastery while he is there. This does not mean that he will become a monk, though many do so. There are thousands of monks in Burma, supported by the community.

Men and women dress so much alike that at first it is difficult to distinguish between them. Both wear cotton or silk skirts and little white jackets, but the men's skirts for ordinary wear are shorter and more sack-like. Their skirts, or *putbos*, for gala days, however, are made of many yards of the richest silk. The women's gala dress, which reaches to the ground, is tightly girt about the body. The great distinction in the dress of the two sexes is that the men are never seen without their headdresses, or "gaung-baungs" while the women wear nothing on their heads. Their glossy black hair is coiled on top, with an orchid or some other blossom hanging down over the right ear. The men wear their hair long also, but a Burman with a beard is unknown, and very few of them have even a moustache.

The best way to see the Burmese in their fine clothes is to go up to one of the great pagodas on a festival day, for then

BURMA ON THE BAY OF BENGAL

men, women and children give themselves up to devotion and merrymaking.

The chief place of worship is the great Shwe Dagon, or Golden Pagoda, of Rangoon. It stands on raised ground, and long flights of steps lead up to it on four sides. At the foot of the main steps two enormous white beasts with glistening red eyes and mouths ever stand on guard.

Placed at the sides of the steps are stalls with wax tapers, lotus, frangipani and jasmine, gold leaf and sweetmeats. These are bought by the people flocking to the shrines. Each flight leads up to a platform (larger than a city block) from the centre of which rises the golden spire of the pagoda. On its top rests a gilded cage set with jewels and hung with hundreds of pure golden and silver bells, which tinkle in the breeze.

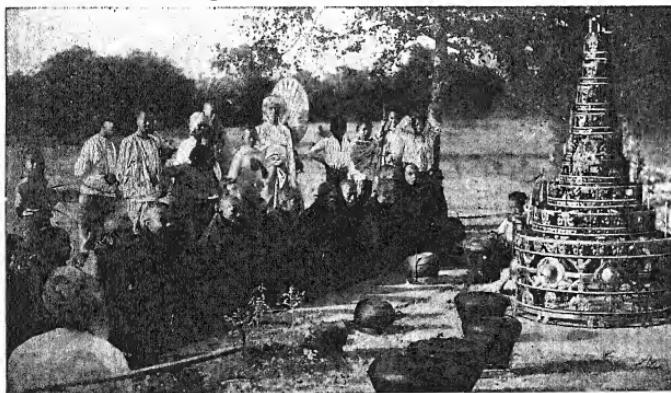
All around the base and at the edges of the platform are shrines, some of them decorated with teakwood carvings. Others are covered with a mosaic of bits of colored glass which glitter in the sun; others still are gilded over. There are posts topped by the sacred goose, there are almost life-size carved elephants, and there are bells which swing between two

posts. As a Burman passes one of these bells, he will pick up a deer's horn from the pavement and strike a note to let the good spirits know he is there.

The whole scene is gay beyond description. Here a fortune-teller cries out that he will tell your fortune by a cast of the dice. There, in the shadows before a gleaming alabaster or brass figure of the Buddha, are wax tapers stuck on the ground and piles of flowers, and before them men and women crouch devoutly.

Mandalay is a Mecca for Buddhists. It must have a thousand pagodas, of which the seven-roofed Arakan is considered the holiest. It contains an image of Buddha said to be the only one ever made during his lifetime. The larger sections of the heavy brass figure proved so difficult for the workmen to handle that, it is related, Buddha himself came to their aid. This revered statue was brought to the capital city in 1784.

Only two meals a day are eaten by the people of Burma, except by the monks, who may not eat after midday. Boiled rice is put on a large platter from which all help themselves, and little saucers of such condiments as curry, onions or chil-



Parry

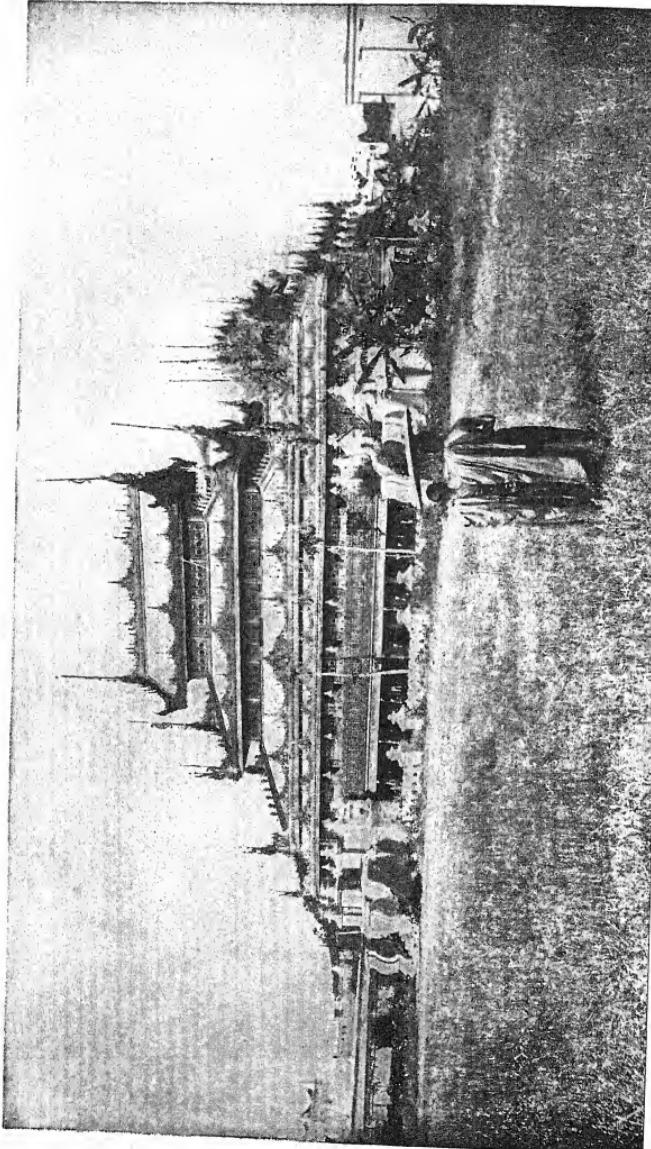
SOLEMN CONSECRATION OF A PAGODA SPIRE

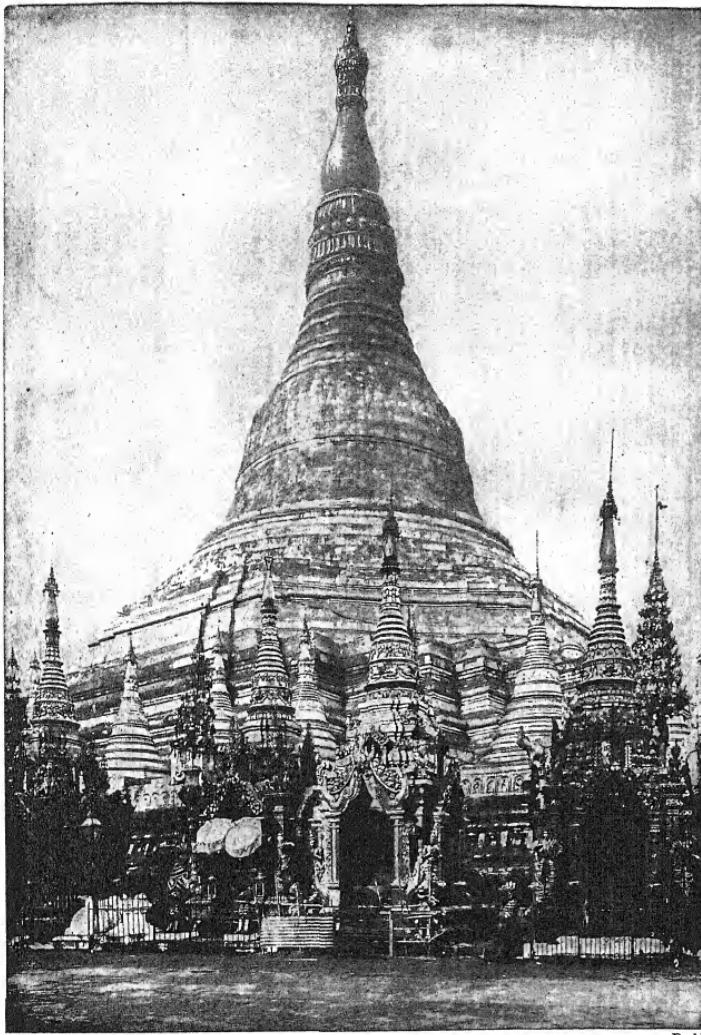
Every pagoda in Burma is surmounted by a "hti" or umbrella spire formed of concentric rings of gilt ironwork tapering to a rod. Kneeling monks pray before the hti, surrounded by gifts of rice and fruit. When bamboo scaffolding has been erected the spire is hoisted into place by many willing hands, and more prayers are offered when in position.

Bushby

QUEEN'S GOLDEN MONASTERY IN MANDALAY, ONCE THE CAPITAL OF UPPER BURMA

Mandalay, a river port on the Irrawadi, has a population of around 150,000. There are many monasteries and pagodas in and about the city. One of the finest is the Queen's Golden Monastery, built of teak, decorated with carvings and heavily gilded. In the hope of expiating her sins, this monastery was built by Supayah Lat, the queen of the last king, Thehaw, who was deposed by the British in 1885. Monasteries usually have several roofs, though never more than one story, and are picturesque when contrasted with Western architecture.





Rodd

TOWERING GOLDEN SHWE DAGON PAGODA IN RANGOON

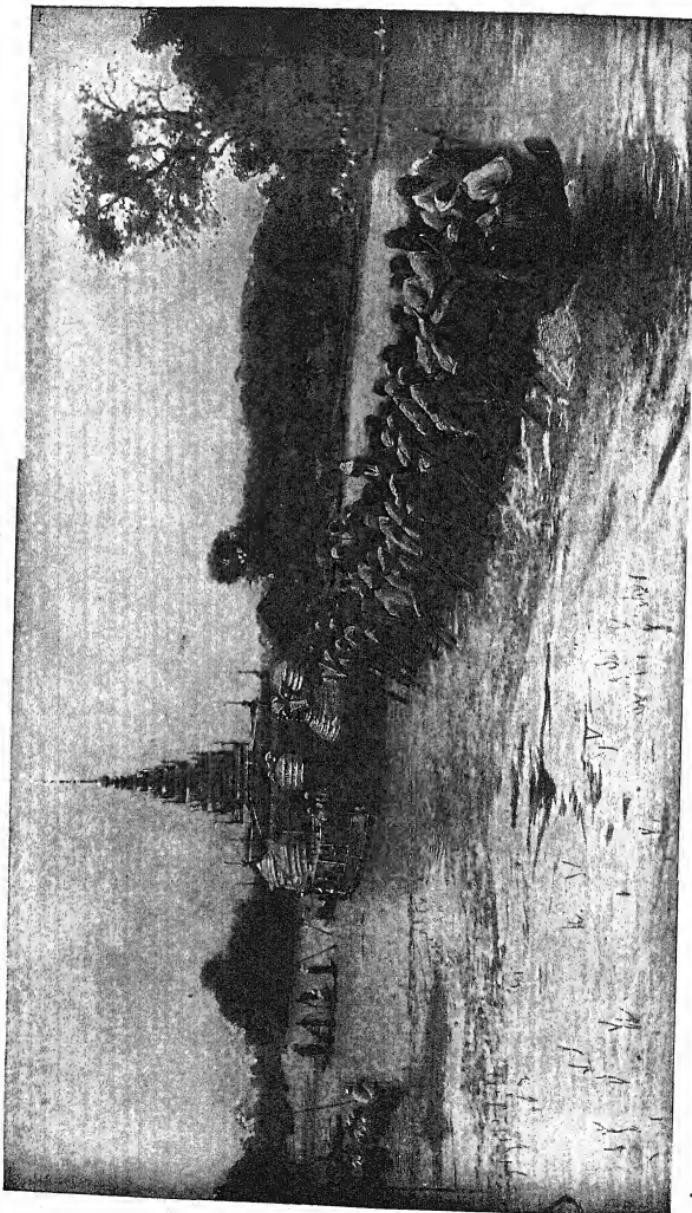
This is the most sacred place of worship in Burma: to it come Buddhist pilgrims from everywhere; for it contains actual relics of Buddha. The traveler approaches (respectfully shoeless) by a flight of steps, passing hundreds of small temples, while over a thousand golden and silver bells tinkle from the roof. The gold-plated structure glitters above the city.

Parry

Intha paddlers, watermen who work the paddles with their legs. They stand on one leg and twist the other leg around the paddle, then lean forward and, with a kick to the rear, drive the long paddle through the water, a performance which requires superb energy.

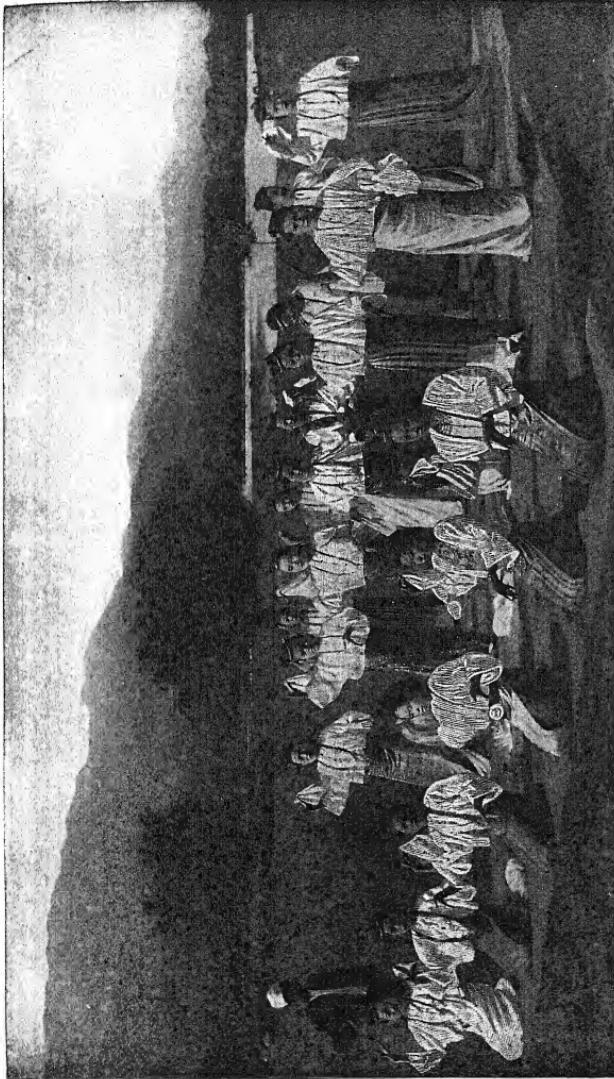
TOWING THE ROYAL BARGE BEARING THE IMAGES OF BUDDHA ON LAKE INLE AT YAWNCHWE

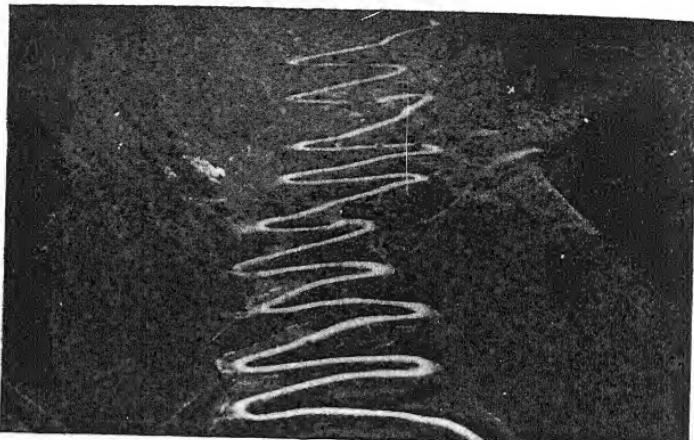
Every year a Water Festival is held at Yawng'hwe, the capital of the Shan state of that name. Two golden images of Buddha, sheltered by a gilded seven-story spire, are put aboard the ruling chief's state barge and towed around Lake Inle. The canoes that tow the barge are pro-



BURMESE DANCING GIRLS REHEARSING FOR A FESTIVAL IN THE TEMPLE

The performances of dancing girls are extremely popular with the pleasure-loving Burmese. The young women shown above are, surprisingly, professional dancing girls, attired in the usual restricting costume of Burmese women. Their performance is hardly dancing as Westerners





Courtesy, United China Relief

LOOKING DOWN ON THE FAMOUS BURMA ROAD

The Burma Road twists and turns on a series of ridges in the mountains of Yunnan Province. At points along the road a driver can look down and see seven layers of the same road wind down the precipice beneath him. Chinese labor, with primitive tools, built this road in less than two years; and before the Japanese captured Burma, it was the main supply route for China.



POST OFFICE AND TRINITY CHURCH IN THE STRAND, RANGOON

Rangoon, owing to a bend in the Rangoon River and a large creek at the confluence of the Pegu and the main stream, lies surrounded on three sides by water. Wharves line the bank, and behind them runs the Strand, which contains the chief public buildings. The low white building seen behind the bullock cart is the post office.

BURMA ON THE BAY OF BENGAL

lies are served with it. The Burmese eat with their fingers. They roll a ball of rice neatly between finger and thumb, take a little condiment and then place the morsel in the mouth. When everyone has finished, each in turn goes to the water-butt by the door to drink.

One of the most popular forms of entertainment is the plays, or "pwes." These take place as often as not out of doors. They are free, for they are given by some wealthy man for the entertainment of his friends and of anyone else who cares to come. They are very long, sometimes lasting more than one day, and the spectators come and go as they please. The plays are usually legendary tales about princes and princesses. The actors wear

old-fashioned court costumes and make long speeches, but there is always a clown to relieve the tedium and, judging by the laughter, he is really funny. Sometimes performances are given by marionettes cleverly worked by strings.

The people of the hill country are quite distinct from the Burmese. The Shans, a fair, sturdy race, are the largest tribe, but the Karens, who are divided into Red and White Karens, are nearly as numerous. There are also many other tribes, of which the best known are the Padaungs and Palaungs, the Akha, Lihsw, Lahu and, in the north, the Kachins. Many of the Kachins live in districts which lie beyond the jurisdiction of the government, and they have so-called slaves, who are



© E. N. A.

THATCHED HOUSES OF NAINSAN, CAPITAL OF A SHAN STATE

Native houses in the little Shan villages are built of bamboo and thatched with elephant grass, and the settlements are sometimes enclosed by bamboo palisades which keep the cattle out by day and in by night. The Northern and Southern Shan States, lying between Eastern Burma, Northern Siam and China, are the remnant of a once powerful nation.

BURMA ON THE BAY OF BENGAL

really domestic servants and are quite well treated by their masters.

The hill country, which lies between Burma proper and China, has recently been given back to the tribal chiefs, who rule independently within their own states.

Of all the odd customs observed by these hill races, none is more strange than this: when a Padaung girl reaches the age of seven her neck is encircled by a brass coil, which is extended from time to time. These coils are never removed, and as the girl grows older her neck is naturally stretched by the rings until she looks like a Jack-in-the-box, with the lid permanently drawn back. The more rings a Padaung woman carries, the more fashionable she is considered to be. The limit is somewhere in the neighborhood of twenty-seven. The last rings are larger than the others and they rest on the shoulders. Coils of brass similar to those worn on the neck are also worn on the arms and legs. This custom of adorning the body with metal rings is common to many of the

tribes of Burma's hill country. Among some of these tribes (among the White Karen, for example) rattan rings replace the brass ones.

The costumes of these races are very picturesque. They weave and dye their own cloths. Reds and blues and trimming made of white strips or of seeds are enhanced by all kinds of strange and often very effective ornaments made from the silver that is found in the hills.

The peoples of Burma believe in good and bad spirits. Much of their lives is passed in endeavoring to propitiate the bad spirits, and in most of the villages in the hill country may be found tall spirit-posts, at which sacrifices are frequently made. It was formerly believed that photography had been devised as a magic method of capturing them. But so great has been the appeal of the beads, hand mirrors, tobacco tins and other bribes that to-day the difficulty is to keep the entire village from crowding before the camera.

BURMA: FACTS AND FIGURES

THE COUNTRY

Bound on the north by China and Assam; on the east by China and Siam; on the south by the Bay of Bengal; and on the west by Assam and Pakistan. The area, including the Shan States, is 261,610 square miles. The total estimated population, estimated in 1947, is 17,000,000.

The present republic of the Union of Burma included the six northern and 28 southern Shan States. Britain retains rights of defense of the republic.

GOVERNMENT

The Union of Burma gained its independence on January 4, 1948. Burma had been under British rule since the first Burma War of 1826, and was administered jointly with India until 1937. In June 1947 Burma's Constituent Assembly voted for the establishment of a republic, and a treaty agreeing to this was ratified in London in October, 1947.

COMMERCE AND INDUSTRIES

Essentially an agricultural country, about 85% of the people living on the land. Rice is by far the most important crop. In the dry zone, sesamum, millet, peanuts, cotton and beans are cultivated. Some rubber is pro-

duced. The most important mineral product is petroleum. Valuable jade mines are worked. Other minerals are tin, tungsten ore and silver. Teak forests provide teakwood which is exported. Other exports are rice, silver and petroleum.

COMMUNICATIONS

Length of metallized roads, 3,760 miles; unmetalled roads, 6,770 miles. There are 60 miles of navigable canals. Railway mileage, 2,266 in 1939-1940.

RELIGION AND EDUCATION

Most of the people are Buddhists with 843 people out of every 1,000 following this religion.

In 1939-40, there were 557,336 pupils in the upper and lower primary grades, with 44,955 in the middle and 15,312 in the high and 2,466 in the collegiate grades. The University of Rangoon was constituted in 1920. There is an intermediate college at Mandalay. A forest school, an agricultural college and research institute and a technical institute and veterinary college provide special education.

CHIEF TOWNS

Rangoon, capital, population, 400,415; Mandalay, 147,932.

CEYLON THE ISLE OF JEWELS

Its People and Its Jungle-buried Cities

This fragrant island off the southeastern tip of India is a land of tea and rubber plantations, coconut palms, mines of precious stones and jungle-hidden ruins of mighty cities that flourished long ago. These cities were deserted by their inhabitants when the Tamils invaded the island more than a thousand years ago. Two of the most important are frequently visited by tourists.

THE ancestors of the now dominant Sinhalese race in Ceylon came from Bengal. Later, Tamil invaders arrived from Southern India and for centuries held the upper hand by force of arms. Finally the Sinhalese abandoned the northern part of the island to the Tamils, who remain to-day. In 1505 Portuguese invaders appeared on the west coast and established a chain of fortified settlements. A hundred and fifty years later the Dutch ousted the Portuguese, but in 1796 were themselves ousted by the English. A serious revolt in 1848 and riots in 1915 between the Moslem and non-Moslem elements of the population have occurred. There are good roads and schools, and Ceylon University has high standing.

In Colombo, its capital, the island has one of the finest harbors in the East. It is not a natural harbor, but has been made one at great cost and labor. The best natural harbor is Trincomalee up the northeast coast. Ceylon has low-lying shores, sandy and palm-fringed; but in the interior Mount Pedro, the highest peak, rises to over eight thousand feet. Near it is the health resort of Nuwara Eliya (pronounced Nuraylia), a settlement over six thousand feet above the sea to which white people who live in Ceylon go when the low country gets too hot. The tourist will find it interesting to visit the tea and rubber plantations.

Flowers bloom the year around. When we land at Colombo, it is the color that first attracts attention. The emerald water of the harbor contrasts with the figures of the men in pink or yellow garments lounging along the wharf. One old man in snowy garments, who looks like a priest, is a Sinhalese gentleman.

Between the shafts of a rickshaw is a little man in a loin cloth with fuzzy hair sticking out from under a red fez. These two men are of quite different races and beliefs. The Sinhalese, who are Buddhists, ruled the island before the Hindu Tamils came from India; but even before them were wild men called Veddas. There are still a few Veddas, but they live hidden away in the jungles of eastern Ceylon. The population is largely Sinhalese, but there are also Mohammedan Moormen, the descendants of Arab traders, and a mixed population with Portuguese and Dutch blood in their veins, as well as Europeans.

The Tamils are sturdy, hard-working people. It is they who run in the rickshaws. This is a calling that descends from father to son. We may sometimes see a brown tot who staggers uncertainly as he runs, following his father as the man dodges this way and that. He is training to be a rickshaw coolie.

The open-front shops of Colombo are filled with colored silks and fine embroideries, copper and brass and ivory, to say nothing of jewels like those that dazzled the eyes of Aladdin. Here are stones which have been discovered in the island. They lie in gleaming piles. There are moonstones, which are found chiefly in Ceylon; there are rubies, topazes, beryls, cats'-eyes, zircons and jacinths; there are sapphires that gleam like the tropic sea.

But the pearls of Ceylon are the finest of her jewels. The odd thing is that the fishing season lasts only from one to two months in the early spring. The main pearl fisheries were formerly over on the east side by Trincomalee, but the pearl oyster is changeable in its ways, and year by year the catch declined in value until

CEYLON THE ISLE OF JEWELS



CEYLON AND ITS PEOPLES

it dropped to nothing at all. At the same time this particular kind of oyster appeared, as once before, on the west side, in the sand of the Gulf of Manaar, close under the shelter of the chain of islets known as Adam's Bridge, which links Ceylon to India. A valuable pearl bank has also been discovered at Twynam Paar. In 1925 the government opened a pearl fishery, and many Tamils and Moormen earn enough as divers during the short season to keep them the year around. There is, of course, a risk of injury to the lungs, as they dive without apparatus. The Tamil merely holds his nose; the Arab uses a nose clip.

The Ceylon pearl oyster, unlike that of the South Pacific, is hardly two inches in length and has a shell that one may crush between the fingers. The bags of oysters are sealed by a government inspector and taken ashore, where they are counted, the government taking two-thirds and the men one-third of the catch.

Ceylon devil-dancers are well known to everyone who has been in the East. Their costumes and antics were, in the old days, claimed to heal the sick by driving out devils, but now their performance is merely for money. To tempt money from the pockets of visitors, jugglers also

do incredible feats, but the snake-charmers are always the greatest attraction. These men train their pets until the snakes seem mesmerized, and do whatever they wish.

Huge cobras, seven or eight feet long, fix their flickering eyes on their master, and, rising from their coils, sway to and fro to his piping. Finally they coil around his neck and nestle against his cheek, meek and obedient. These men really have some secret power not known to everyone, and they can mysteriously call wild snakes from their holes.

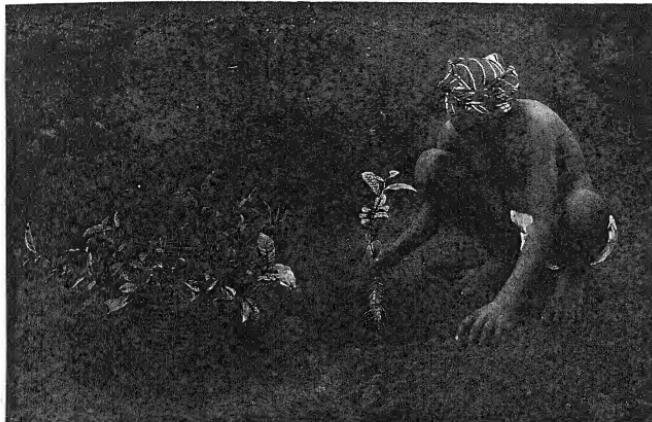
We must leave Colombo and go up country. There are many ways of doing this. The railways are good as far as they go. The roads are excellent. They were begun early in the nineteenth century by a boy named Thomas Skinner, who came out when he was only fourteen as an ensign in the army. He was told by his commanding officer to go off up country and make roads. The roads, when he started work upon them, were mere jungle tracks, but he gave them such sound foundations that they have remained good ever since.

We might go about the island by native boat, for Ceylon is cut up by waterways, especially near the coast, and has many rivers. The bamboo boats, the pretty villages, the wild life on the banks make this method pleasant, though it takes a long time.

The railways are wonderfully built, running in places on terraces cut out of shelving rock. Sometimes the line doubles on itself, so that the engine passes the rear carriages on a higher level, going the opposite way.

The first thing we notice as we leave the plains is the cultivation of paddy, or rice. It is grown on terraces built up in such a way that they can be flooded. Unfortunately, Ceylon does not produce enough rice for its own needs, but has to buy from Burma and other countries.

Higher still we see the tea bushes growing in regular lines. Tea forms one of the largest exports of Ceylon. About five-sixths of it is sent to England. Women pickers wear red head-cloths, ear-



A TAMIL COOLIE PLANTING NURSERY SHRUBS OF TEA PLANT

Tea, which is cultivated all over Ceylon, is a hardy shrub that grows equally well in sheltered valleys or on lofty mountain slopes. Here we see a Tamil coolie setting out in the ground prepared for them the young shrubs that he has taken from the nursery. In about three years the young leaf shoots will be ready for plucking.



Stevens

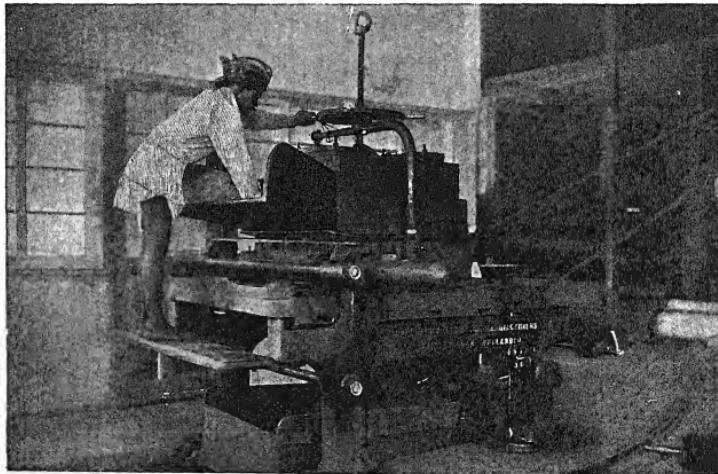
TEA SHRUBS REQUIRE PRUNING FROM TIME TO TIME

At intervals of about twelve days, pruning is done to make the young leaf shoots abundant, and also because the tea plant, left to itself, might grow into a tree or shrub thirty feet high. It would then be difficult for the women to reach the leaves. The flowers, so like wild roses, are nipped off, that more of the leathery leaves may be produced.



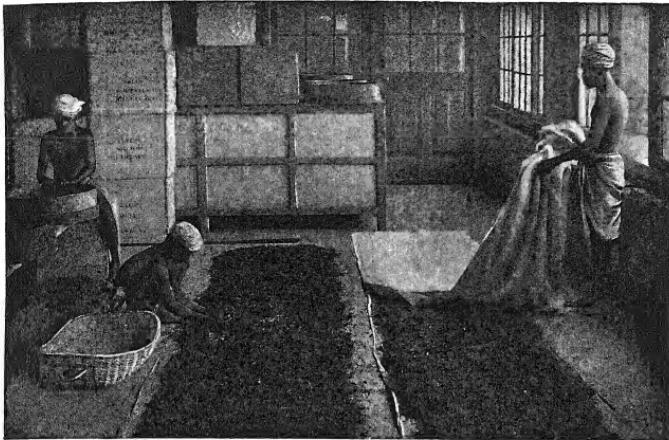
WHERE THE FRESH GREEN LEAVES ARE PUT TO WITHER

When the women have filled the baskets, which they bear on their backs supported by a strap round their heads, they carry them to the factory to be weighed. Next, the leaves are spread out upon shelves of canvas or wire in an airy upper story and left in a warm, dry atmosphere from seventeen to twenty hours to dehydrate.



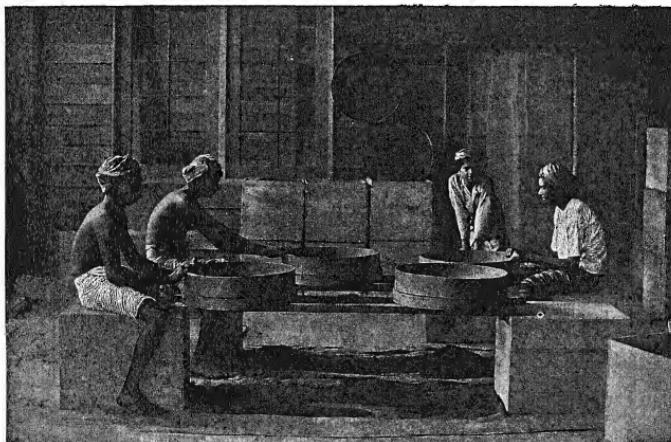
THE LEAVES MUST THEN GO THROUGH THE ROLLING MILL

The withered leaves, all soft and flabby, are then sent down chutes to the rolling machine, which bruises them and so lets out the juices. Incidentally, it curls the leaves. After about an hour the tea is dropped out in clinging yellow lumps, and these are put into another machine, called the roll breaker, which again separates the leaves.



FERMENTATION OF THE TEA LEAVES IS THE NEXT PROCESS

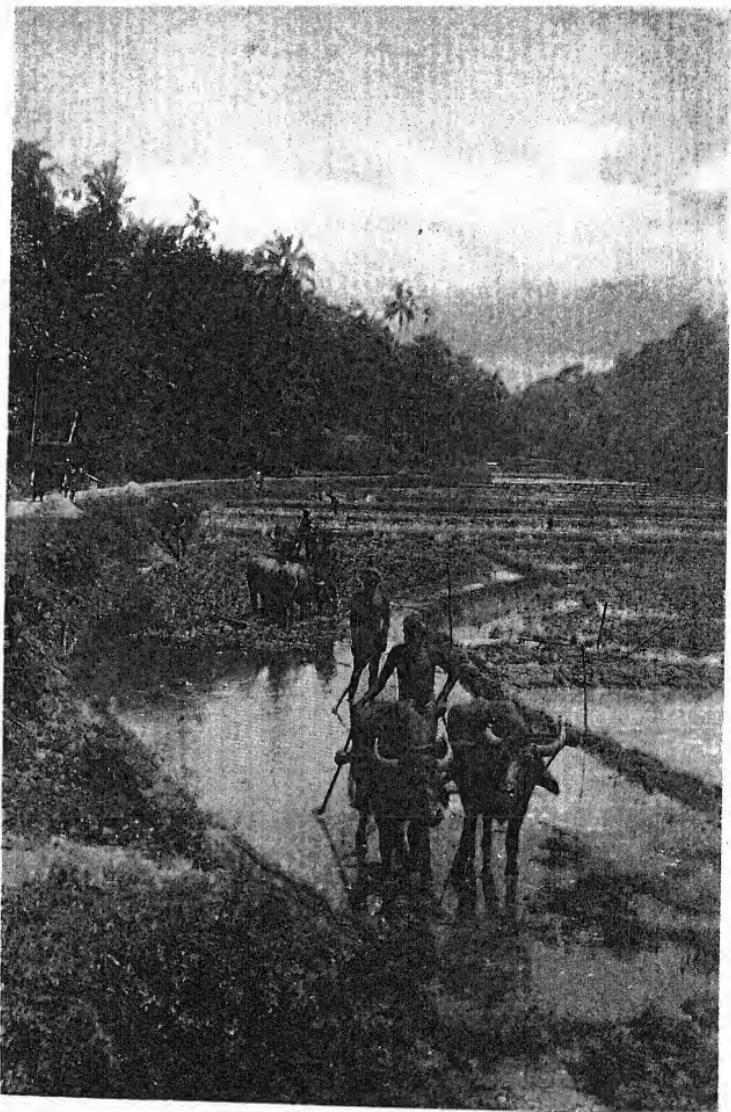
The leaves are spread out on mats and left to ferment, or oxidize, for about two hours, the time depending on the weather. The air acts upon them by changing their color to coppery brown. At this stage they have a strange smell. Fermentation is important, because on it depends the flavor of "the cup that cheers."



NEXT, IN THE SORTING-ROOM, THE TEA IS SIFTED AND GRADED

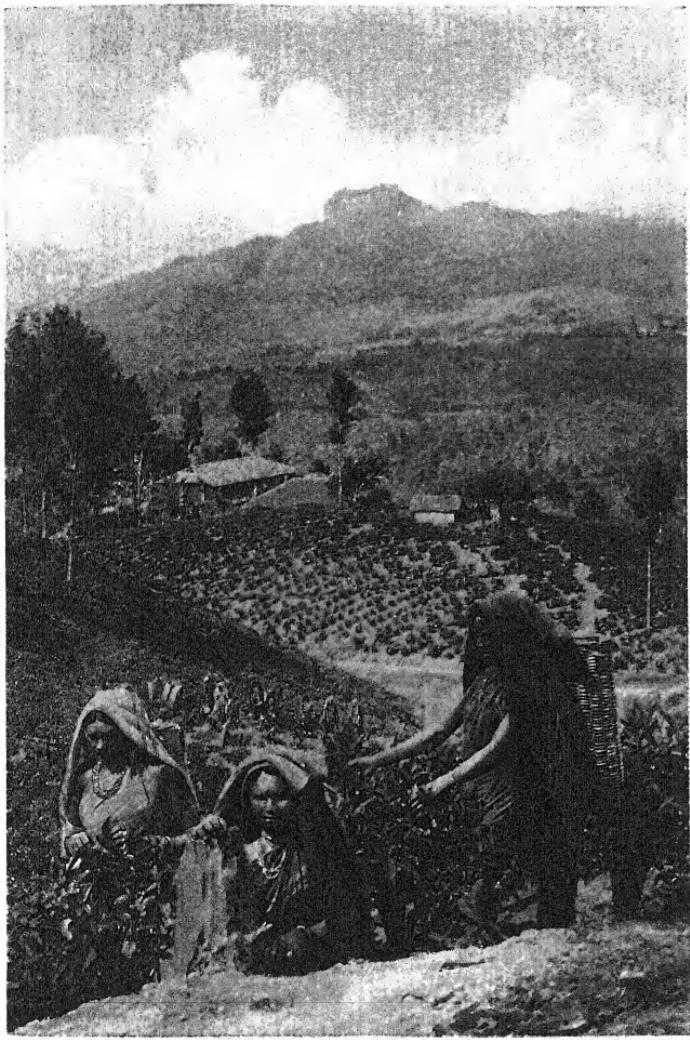
Most tea factories have now a machine for sifting the tea to grade it, but it is still sometimes done by hand through sieves of different mesh. The first sifting yields the best teas, the "unbroken Ceylon." The leaves passing through the smallest mesh are the best of all.

Big leaves are broken up in breaking machines, then sifted again.



RICE FIELDS provide the principal native food. There are only twenty-five acres to every hundred and eighty people, and Ceylon cannot grow all the rice that she needs because she does not everywhere get enough rain to feed such thirsty plants. Much of her water comes from a wonderful system of irrigation tanks installed centuries ago by a long dead civilization.

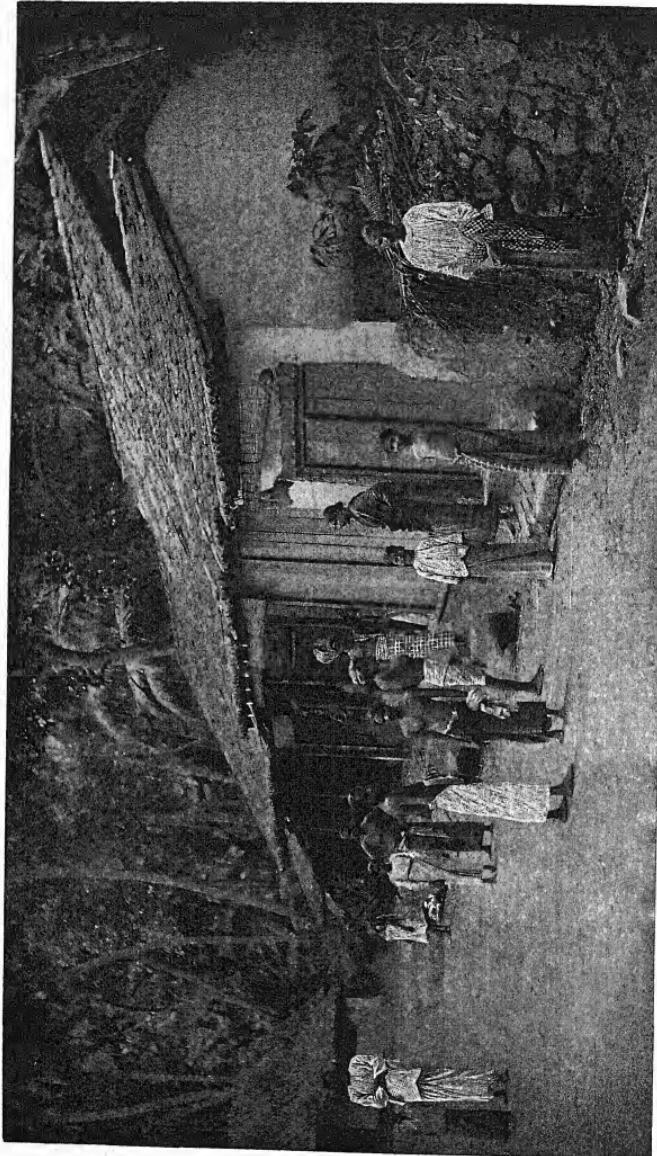
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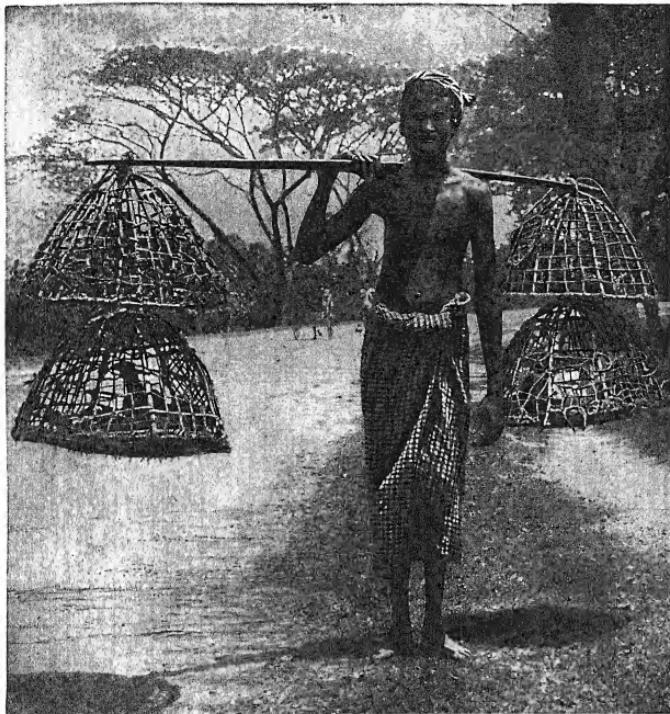


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THE TEA GARDENS of Ceylon, now the island's chief source of wealth, annually provide many millions of pounds for export, chiefly to the United Kingdom. Those shown above are in the Dimbula district, near Nuwara Eliya. Coffee used to be grown on these fertile hill-sides, but fungus attacked and killed the coffee plants, and the tea industry was substituted.

Stevens
A VILLAGE THAT LIES DEEP IN THE JUNGLE OF CEYLON, THE "ISLAND OF DUSKY LEAVES"
The houses of this Sinhalese jungle village are built of thick walls of mud and roofed with tiles; the jungle trees and dense undergrowth hedge them around, but a good road connects them with a town. The wilder portions are also inhabited by the original natives, the Veddas, whom the Sinhalese drove to the hills about 600 B.C.





© E. N. A.

HOW LIVE CHICKENS ARE CARRIED TO COLOMBO'S MARKET

Along one of the broad roads that lead to Colombo comes a dark-skinned Tamil man carrying his produce to market. In that iceless country he delivers it alive. Chicken is nearly always found on the menu of the country hotels at Ceylon. Indeed, travelers have found that this meat may be served in six different ways at a single meal.

rings and anklets. Tamils do this work for the main part.

With tea-growing, planters combine other things, such as rubber. On some roads we see great reddish-brown cocoa pods hanging from the trees like Chinese lanterns. Then there are the shrubs that yield pepper, spices and gingery cardamoms.

The wealth of Ceylon is, however, largely natural and not cultivated. First in importance come the palms, which fringe every sandy coast and love to send their roots clear out under the salt water.

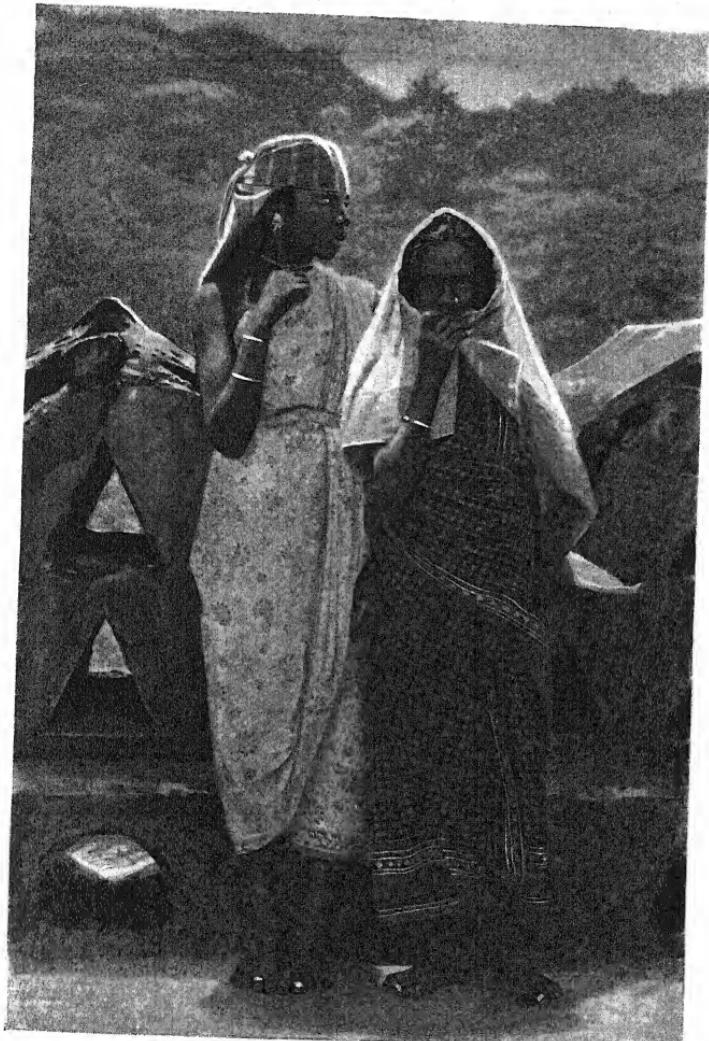
Everywhere we see coconuts and find houses thatched with palm leaves. There is also the palmyra, which flowers but once in forty years, bursting upward in an enormous nosegay of frothy millions of tiny flowers. From this palm are made the palm-leaf books used by the priests, who write on them with a sharp point. There is the talipot palm with long leaves which fold up, so that people use them as umbrellas. A rough sort of brown sugar is made from another palm.

Every village has clumps of feathery bamboos growing alongside the houses.



STEVENS

THE TAMILS OF CEYLON, two of whom are shown here performing a native dance, migrated from southern India to the northern part of the island. A quarter of the population is made up of Tamils and two-thirds of Sinhalese. For hundreds of years Tamil and Sinhalese have battled, but they now live peacefully, though the former are Buddhists and the latter Hindus.



© E. N. R.

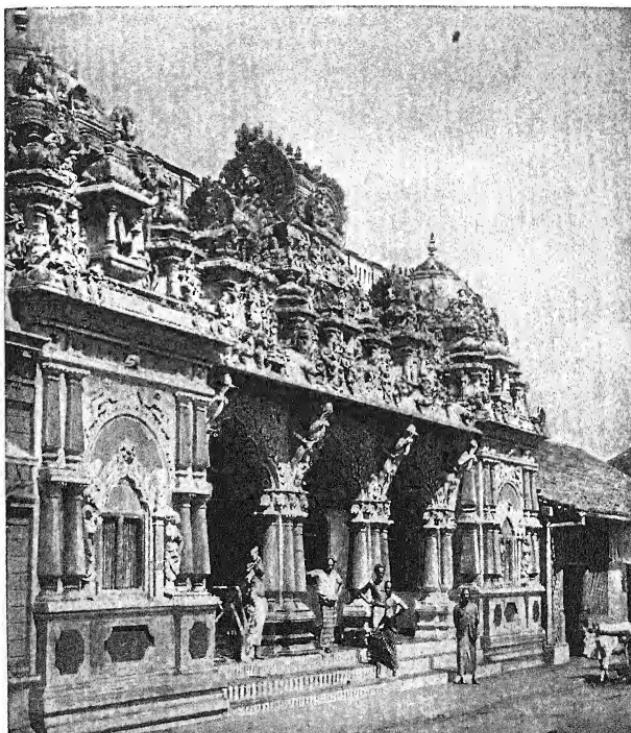
NOSE AND TOE RINGS are worn by Tamil girls who earn their living in the tea gardens of Ceylon. Small and slight, they are none the less hard workers. The Tamils are a Dravidian people who came from India where the language is still spoken by something like twenty million people. They have also spread into Burma and even into Siam.

The forest, carefully tended by the government Forest Department, includes such valuable woods as ebony, satinwood and teak. The last is largely used in the construction of ships, even nowadays when there are so many steel vessels.

Plenty of fruit and vegetables can be plucked by the villagers. Bananas or plantains are a staple part of their diet. There are also limes, oranges, mango-

steens, custard apples, papaws (which are like melons) and jack fruit (which looks like so many pumpkins), a cattle feed growing on a small stem straight from the trunk of a tree.

Cattle form the chief beasts of burden, some drawing heavy carts and some pulling lighter two-wheeled vehicles. These latter are trotting bullocks, but they cover no more than four miles an hour, while



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HINDU TEMPLE IN COLOMBO, CAPITAL OF CEYLON

The native quarter of Colombo is known as the Pettah, and in Sea Street, leading out of its market place, are two Hindu temples, both elaborately decorated with figures of gods and goddesses, elephants and various beasts. It is in Sea Street that the Tamils, who deal in rice and cotton, congregate to sell their products.



© Ewing Galloway

CURIOS CARRIAGE SEEN IN THE STREETS OF KANDY

The wealthy island of Ceylon has at least as much wild jungle as cultivated land. Yet her roads are good, and even some of those that run through the deepest jungle are used by motor cars and motor buses. The native, however, when he goes driving, prefers his two-wheeled carriage drawn by a pair of slow bullocks.

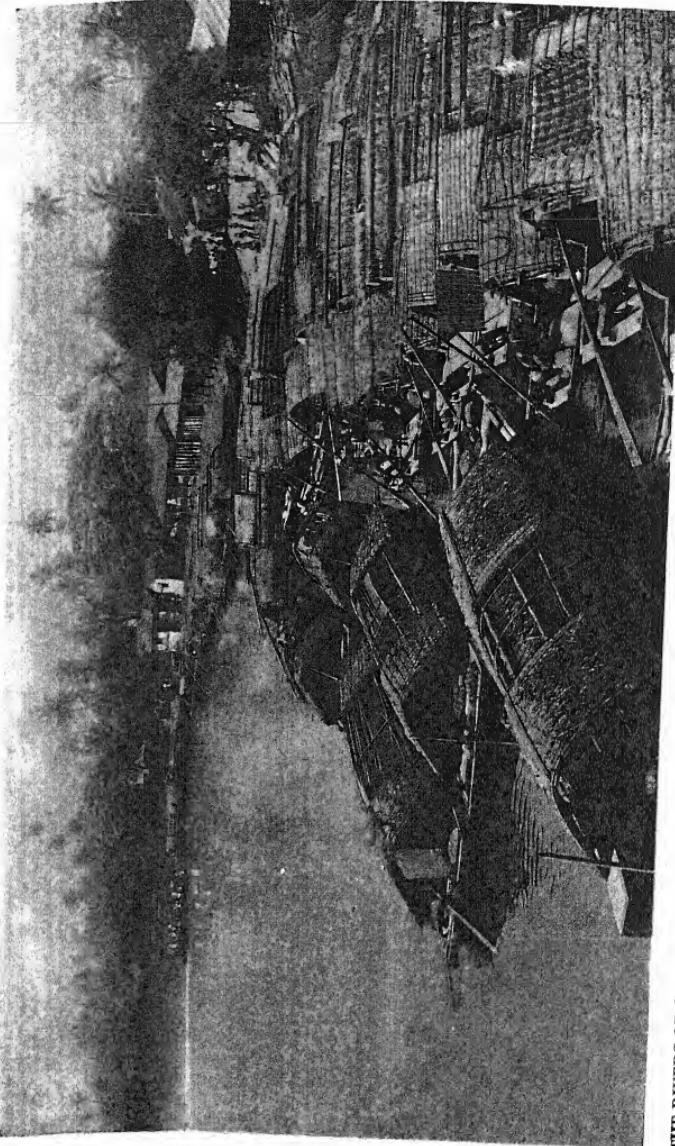


MUSIC THAT CHARMS THE POISONOUS HOODED COBRA Platé, Ltd.

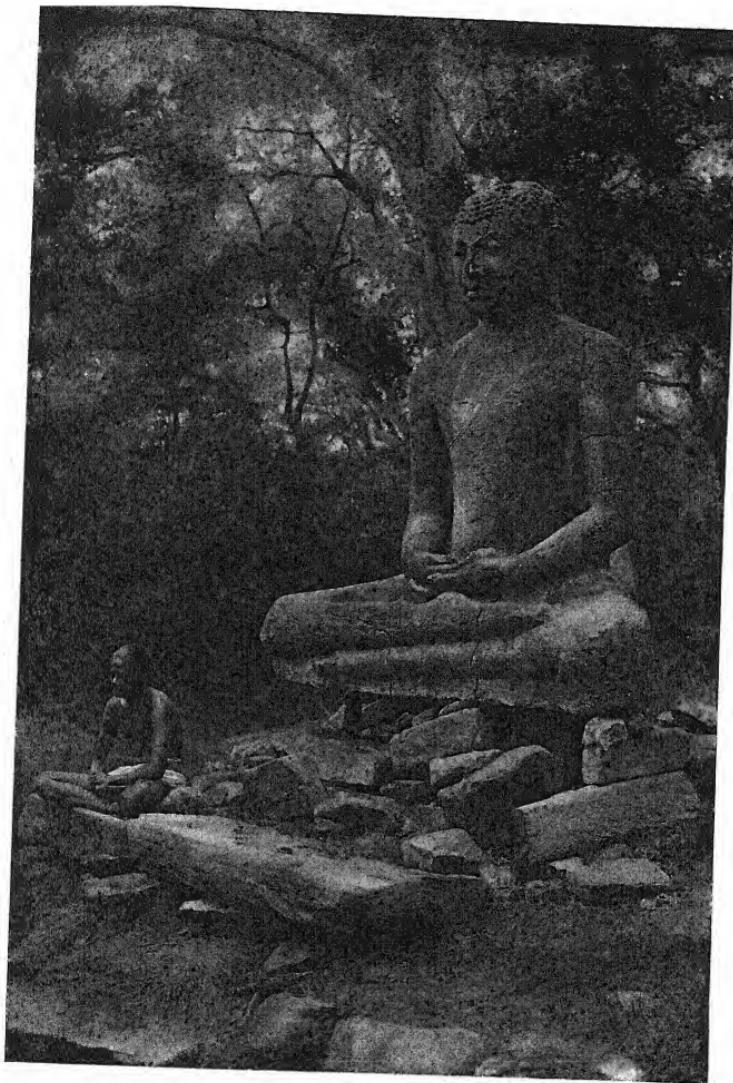
Tamil showmen and the wild gypsies that roam over parts of Ceylon fashion pipes or flutes from narrow-necked gourds and two reeds held together with wax. With these they make weird melodies that cause the venomous cobras to raise their heads, spread open their hoods and sway from side to side, enchanted.

© E. N. A.

are useful for native transport. Many native boats like these, thatched to give shelter from sun and rain, drift loaded down to the ports, and toil back empty against the swift stream. The warm waters are infested with crocodiles, but men, none the less, take the risk of fording them.



THE RIVERS OF CEYLON, with their banks picturesquely overgrown by palms and flowering jungle plants, are not very large and have shifting sandbanks at their mouths, so they cannot be used by ships of large tonnage. But as many of them are connected with one another by canals, they



AN IMAGE OF BUDDHA seated in meditation reposes deep in the jungle of Ceylon, just where it was carved more than a thousand years ago. This colossal granite figure is but one of the signs of a vanished civilization that has been discovered in Anuradhapura. Another statue, 146 feet long, of Buddha sleeping, can be seen at Polonnaruwa.

© E. H. A.



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THE SINHALESE NOBILITY OF KANDY DRESS TO SUIT THEIR RANK

The average Sinhalese is slenderly built, but the slimmest man would look stout had he a hundred yards of silk wound about his waist. The belts and hats of these Kandyan chiefs are rich with gold and gems, and their trousers end in little frills. One bearded patriarch is not above carrying a white sunshade.



Platié, Ltd.

CUTTING AND POLISHING GEMS IS WORK A MOORMAN LOVES

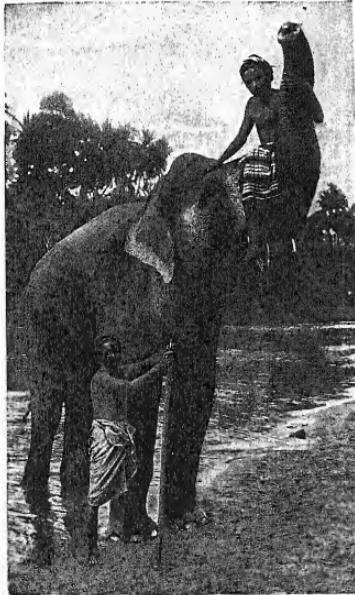
The numerous Moors of Ceylon, descendants of Arab traders of centuries ago, are nearly all craftsmen and dealers in precious gems—yellow sapphires, blue moonstones, crimson Hessonites or cinnamon garnets, blu star sapphires, iridescent cats'-eyes, deep green Alexandrites and zircons, blue, green or brown.

CEYLON THE ISLE OF JEWELS

the heavier beasts in the agricultural carts do only two.

In the deep recesses of the forests where the flying foxes play, and monkeys swing from branch to branch, while birds of paradise flash through the green gloom, one travels by jungle tracks that can be traversed only afoot or at best by a slow ox-wagon. Here one may still find wild elephants, leopards, buffalo, Sambur deer and sloth bears, mongooses and porcupines, to say nothing of snakes, jackals, crocodiles and tortoises, which invade even the irrigation tanks.

The famous Lost Cities were built in the times of the ancient kings. For ages after they had been deserted by the Sinhalese, who fled from the attacks of the



© E. N. A.

A GOOD-NATURED MONSTER

This elephant is one of forty which belong to the Temple of the Tooth at Kandy and annually play an important part in the great festival of Gautama the Buddha.



© E. N. A.

QUEER FRUIT TREE OF CEYLON

Jack fruit, though the natives sometimes eat it, is more often used for feeding cattle. The tree is a relative of the breadfruit tree, and the fruit grows on the trunk.

Tamils, the jungle covered them with living green. There are ruins in many parts of the island, but the two cities visited by people from all parts of the world are Anuradhapura and Polonnaruwa.

The first named was the capital from about 500 B.C. to 800 A.D. Here granite blocks have been carved in quaint and interesting scenes by hands long since dust. Huge dagobas, or mounds like rounded hills composed of uncountable numbers of bricks, rise from the jungle. Granite columns fallen this way and that remain by the hundreds. One might spend days exploring. At Polonnaruwa there are also splendid temples of brick.



THIS DEVIL DANCER of Kandy, with his marvelous head dress of jingling brass, believes that he and others of his calling, by dancing themselves into a frenzy, can frighten away the devil that possesses a sick man. At least the Tamils used once to hold such a belief. Nowadays they often dance in the hope of collecting money from interested travelers.



SKEEN & CO.

THIS SINHALESE GIRL has the beauty typical of her race, of clear skin, regular features and large eyes. The men of Ceylon, as well as the women, dispose of their long black hair in a knot at the back of the head, and wear the loose robes suited to a hot climate. The Sinhalese also reflect in their jewelry their skill at work in gold, silver and ivory.

CEYLON THE ISLE OF JEWELS

About midway between these two cities is to be found one of the strangest places in any country in the world. The huge rock of Sigiri, composed of red granite, thrusts itself up out of the surrounding jungle like a gigantic mushroom. This steep-sided rock is four hundred feet in height. In the fifth century A.D. King Kasyapa, after killing his father and seizing the throne, fled to this refuge from the wrath of his elder brother. For eighteen years he ruled Ceylon from the top of this rock. He had a palace constructed on the top, within which was a great red granite throne which remains to this day, though the palace lies in ruins.

At Kandy, in the centre of the island, reigned the last of Ceylon's kings. His throne, supported by dragons of cut crystal with amethyst eyes, was carried to Windsor, where it remains to this day. Many of the nobles descended from the ancient royal house of Kandy are living, and on festival occasions appear in their

quaint dress with flat hats and their voluminous skirts caught up by gorgeous jewel-studded belts.

The centre of interest at Kandy, however, is the Temple of the Tooth. This contains a curious relic which has accompanied the royal house of Ceylon in all its changing fortunes. The original tooth (whether of Buddha or not) was brought over from India, hidden in the hair of a princess. Whether this identical tooth is still there, or, as some say, was stolen by the Portuguese and has been replaced, matters little. A tooth lies to-day encased in a series of caskets in charge of the Buddhist priest and once a year is carried in procession on the back of an elephant.

On Adam's Peak, to the south, is guarded a great imprint in stone said by Buddhists to be the impression of the foot of Buddha and by Mohammedans to be that of Adam. Of one thing there can be no question—it is not the impression of anything human: it is six feet long.

CEYLON: FACTS AND FIGURES

THE COUNTRY

An island, in the Indian Ocean, which lies south of India. The area is 25,332 square miles and the population is 6,658,005.

GOVERNMENT

Formerly a British Crown Colony, Ceylon achieved dominion status in February, 1948. By special agreement, the British government retains the right of defense of the island. A constitutional government is headed by the Governor General and Prime Minister. For purposes of administration, the island is divided into 9 provinces.

COMMERCE AND INDUSTRIES

Agriculture is the occupation of about two-thirds of the people, and coconuts, rice, tea and rubber are the chief products. Cacao, tobacco, spices, areca nuts and sugar-cane are grown also. There are numerous cattle and buffaloes, swine, sheep, goats and horses. Mineral products include graphite or plumbeo, gems (sapphires, rubies, moonstones, cat's-eyes and other precious and semi-precious stones), monazite and mica. The preparation for export of tea, rubber, coconut products, citronella oil, spices and rice cleaning are the principal industries. Manufacturing such as weaving, basket work, tortoise-shell boxes, earthenware, jewelry, metal work, lacquer work and carving is of minor importance. The principal exports are tea, copra, crude rubber, coconuts, coconut oil, coir, plumbago

(graphite), cacao and citronella oil, and the imports are rice, cotton manufactured goods, sugar, beverages, tobacco, coal, iron and steel goods and machinery.

COMMUNICATIONS

At the end of 1945, there were 913 miles of railway. There are 2,700 miles of telegraph line and 11,110 miles of telephone line.

RELIGION AND EDUCATION

A majority of the people are Buddhists. Hindus, Moslems and Christians rank next in number.

A separate government department has charge of education which is free and unsectarian in vernacular schools. The government maintains the Royal College and a training college for teachers. There is also a University College.

CHIEF TOWNS

- Colombo, the capital, population 361,000; Jaffna, 63,000; Galle, 49,000; Kandy, 52,000.

DEPENDENCY

Maldivian Islands, 400 miles southwest of Ceylon, are governed by an elected Sultan assisted by a Peoples' Assembly of 33 members and a Cabinet of 4 Ministers. The Maldives are a group of 13 coral islets which produce coconuts, millet, fruit and edible nuts. The people, numbering about 93,000 Moslems, are great navigators and traders.

CITY AND JUNGLE IN MALAYA

Wealthy Eastern Lands and Indolent People

Singapore, Sanskrit for "the Lion City," stands at the crossroads of the East on the ocean highway between Europe and the Far East. It is the main gateway into countries whence comes much of the world's rubber and tin. It stands at the end of a long peninsula which, with a number of islands, makes up the former Straits Settlements and Malay States. The British, who secured control of Malaya in 1824, were the first to really tap the vast natural resources of the country—its tin, rubber, oil-palms and agricultural products. These resources were lost to the world during the Japanese occupation in World War II, but were restored following Japan's surrender in 1945. The Federated and Unfederated States, with two of the Straits Settlements, became the Federation of Malaya in February, 1948, under British protection.

WHEN we speak of Malaya we mean those parts of the southward pointing Malay peninsula that include the states of the former Federated and Unfederated States of Malaya, and the Crown Colony of Singapore (including the Cocos Islands and Christmas Island).

Since the end of World War II, however, the nine states and two of the former Straits Settlements have become the Federation of Malaya, a British protectorate. These are Perak, Selangor, Negri Sembilan, Pahang, Johore, Kedah, Perlis, Kelantan and Trengganu; and the former settlements of Penang and Malacca. The former settlement of Labuan is administered by the governor general of Malaya.

Although we know of these provinces as Malaya, the peninsula is still called Malacca by the peoples on the continent of Europe, after the name of its oldest town. The settlement of Malacca was founded by the Malays, who came from Sumatra as early as the twelfth century. The Portuguese, who occupied Malacca in 1511, found the interior occupied by cannibals and the coast by Malay, Chinese and Japanese spice traders. The Dutch East India Company expelled the Portuguese in 1641 and the English finally secured control in 1824.

Inland, rice, fruit and rubber trees have been planted, and their products are beginning to give the settlement new life. In the shops we can find beautiful examples of basket work. The Malayan forests are famous the world over for producing the finest materials for basket-

making, and in Malacca by far the best of the baskets are made. Malays work slowly, however, and, as they take a month to make a set of baskets, the craft is of little commercial value.

As, with the coming of the Dutch, the trade of Malacca began to decline, Penang, an island at the northern entrance of the Straits of Malacca, which was the earliest British settlement, became the more important place. But no sooner was the settlement of Singapore founded than Penang began to lose its trade. Recently, with the increase of tin-mining and rubber-planting in the Malay States, it has become busy once more, and its beautiful scenery attracts large numbers of tourists. So that now it shares with Singapore the first place among Malayan ports.

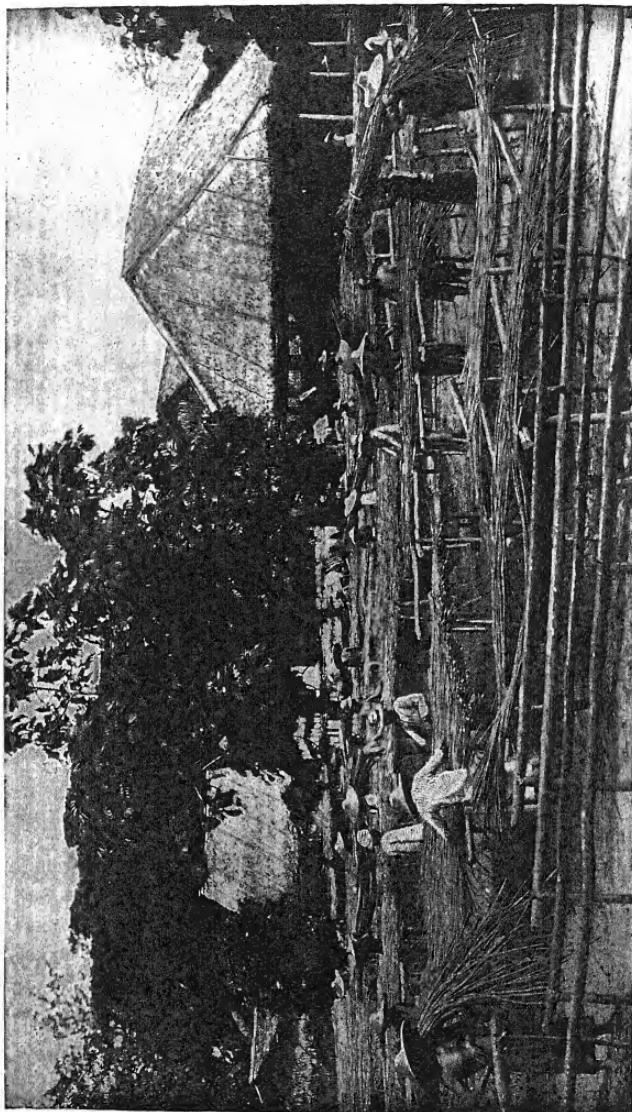
We approach Singapore by steamer via the narrow red-walled straits leading to Keppel Harbor which is crowded with the shipping of seven seas. Its waterfront is lined with warehouses, oil tanks from which piers reach out in a fringe for a mile along shore. It is also an important air and naval base and the centre of air traffic from East and West.

In Commercial (or Raffles) Square east of the fort, rickshaws and gharries stand lined up like parked motor cars (though there are also electric cars), their fares fixed by the municipality. European men in white ducks and sun helmets, wealthy Chinese merchants and nearly naked water-peddlers, sailors and tourists of every nationality mingle in the in-

IN A SINGAPORE MATTING FACTORY WIDE-HATTED COOLIES SPREAD RATTAN CANES TO DRY IN THE SUN

After rubber, rattan is perhaps the chief vegetable product of Malaya. The strong, thin stems of the rattan palm, a plant that by means of its hooked prickles can climb the highest jungle tree, are cut down and stripped of their leaves. Then, as they may be six hundred feet long,

they are cut into lengths of from five to thirty-five feet. They are dried in the sun on trestles like those shown above. When the outer skin has been peeled off, they are split. Much split rattan is shipped from Singapore to Europe and the United States, where it is used for furniture.

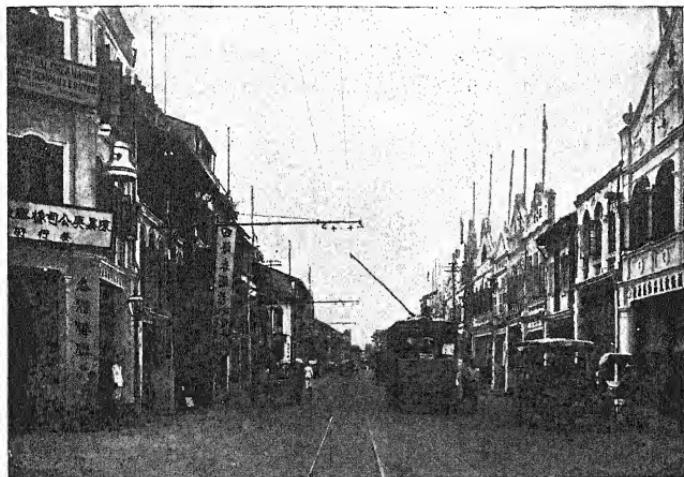


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dolent throngs. One is surprised to find how modern and substantial are the Government House, the Hong Kong and Shanghai Bank and the Supreme Court buildings. The British residents have polo, golf and cricket grounds and a race course and live a gay social life after the coolness of evening has swept in from the sea. Here we cannot fail to be impressed by the shipping, for we are at the gateway of the Far East, on the highway from Europe and India to the west, and China and Japan to the east. Ships from all over the world bring merchandise to Singapore, for it is the distributing centre for the whole of the Malay Archipelago. At all seasons of the year the port is filled with strange craft: Malays with their fishing boats—the only home of many of them—Chinese junks and sampans, large and small steamers from Indo-China and Japan, and great vessels loading cargoes of tin and rubber for the markets of Great Britain and the

United States of America. Besides the tin-smelting, rubber-refining and pineapple canning industries of Singapore, there is a great trade in rattan canes, which are there cleaned and prepared.

As we wander among the shops and markets of Singapore we meet all sorts and types to peoples. The majority of them are Chinese; Malays take second place. Although European and Japanese manufacturers have done away with much of the picturesque native dress, we can still see the stately Malay in his loose trousers, jacket and sarong, or tartan skirt, which is bundled around his waist and reaches down to his knees. On his head he wears a kerchief or a velvet cap, which he would never be without. The Malay considers his headdress even more a point of etiquette than his coat, though it may be only a thin wisp of palm frond tied around his forehead. After the Malays come the Hindus. The tourist will find Hindu jewelers, who sell precious



Cammell

EAST MINGLES WITH WEST IN THE PORT OF SINGAPORE

Until 1819 Singapore was the home of a few wild Malay fisherfolk who lived in dread of the tigers that haunted the jungles and of the equally savage pirates who infested the surrounding waters. To-day it is a modern city, its far-flung harbor one of the important ports of the world. Singapore is also the site of a huge British naval base.



By Burton Holmes from Ewing Galloway

OX-CARTS DRAWN BY ZEBUS IN THE BUSIEST PART OF PENANG

Here placid humped zebus draw creaking ox-carts past fine public buildings in a city equipped with telephones and electric lights, an electric railway and government wireless stations. The island port of Penang (Georgetown) was the capital of the Straits Settlements until 1837, when the seat of government was removed to Singapore.

stones in the rough, and Chinese silk merchants. He can buy beautiful examples of Malay weaving—bright cloths inlaid with gold leaf from Selangor and striped shawls made in Kelantan. Odd pieces of pottery are sent down from Perak and Pahang, and from the former district,

delicate silverware. He can buy embroidered mats and slippers made of fine silk and gold thread, and occasionally he will find pieces of wood-carving, the craft of the people of Negri Sembilan.

We may leave Singapore on a comfortable state railway which crosses a cause-

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way over the shallow strait and winds through the mangrove swamps of the coast, past inland fresh-water swamps, over a way carved out of the jungle and past the jagged limestone cliffs from which about 35 per cent of the world's tin is mined.

Malaya is too near the equator for seasonal changes, though the northeast monsoon blows off the Gulf of Siam from November to March, sometimes so violently as to demolish the bamboo huts of

the natives and do serious damage to the rubber plantations. At Kuala Lumpur it is often 140 to 150 degrees in the blazing sunshine and humid with the sudden downpours that occur toward evening.

The rubber trees, which have largely replaced the sugar, coffee, spice, banana and tapioca plantations, are worked by coolies under white supervision. The trees are planted in regular rows, and European experts superintend the tapping. In Johore, one of the Non-Fed-



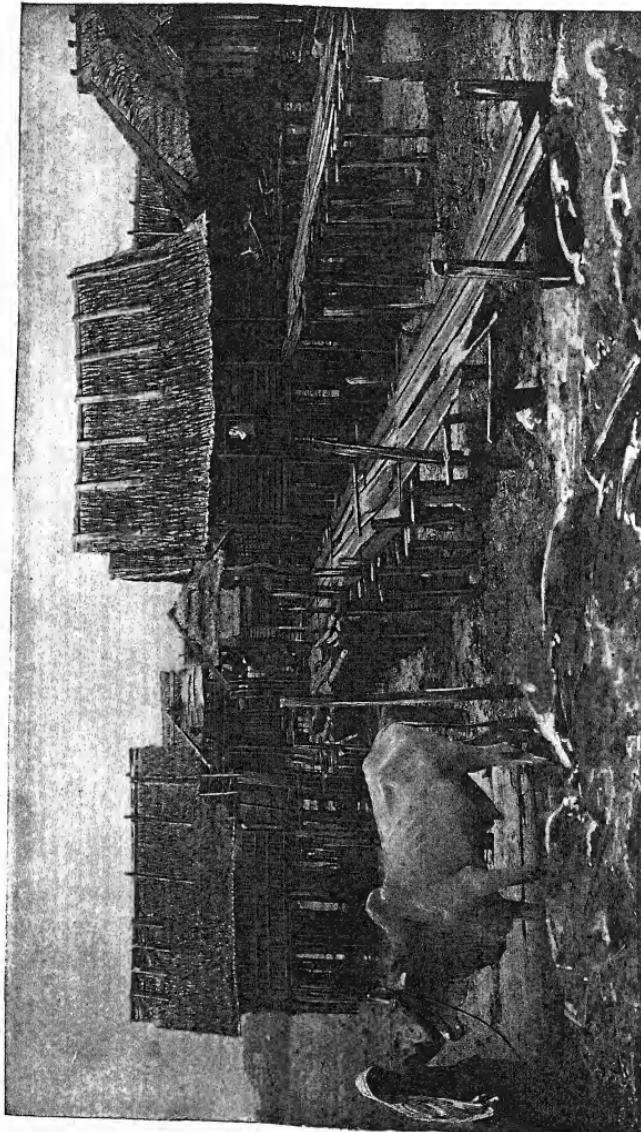
Malay States Agency

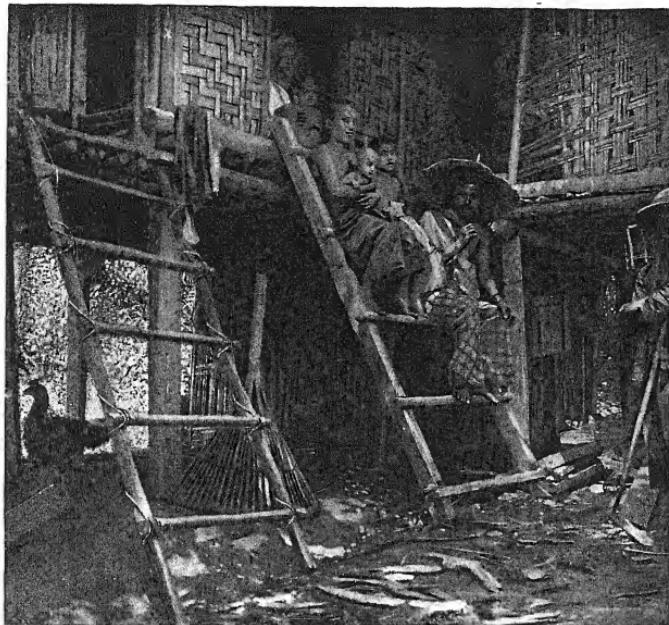
NO DRESS COULD BE SIMPLER OR COULD BECOME THEM BETTER

The sarong of the Malay woman is the simplest garment imaginable. It is just a length of material, brightly colored and printed in beautiful designs, that is wrapped tightly around the body beneath the armpits, whence it hangs to below the knees. The Malays are a not unattractive people, either in character or in appearance.

HOUSES STAND ON STILTS SEVERAL FEET ABOVE THE MUD AND WATER OF A TIDAL CREEK

Malays are expert fishermen, though their methods are primitive and their craft frail. Some of them live in sampans, others build villages of pile dwellings along the coast directly over tide water or in the fringes of the extensive inland fresh-water swamps. The bamboo or rattan of the Indian humped cattle which are the chief beasts of burden.





Malay States Agency

MALAY FAMILY ON THE RUDE DOORSTEPS OF THEIR AIRY HOME

Even in the deep forest the Malayan builds his house high off the ground. Merely bound together with rattans, it can be built in less than a day. When the community moves, the women carry the babies and household utensils strapped to their backs; the men travel with chopping swords for clearing the trail, and blowpipes with poison arrows.

erated States to the south of the peninsula, nearly the whole of the country is planted with rubber. Rubber is not a native of the East. It comes from Brazil in South America and was introduced into Malaya only as recently as 1876. Yet that country now produces almost half of the world's supply.

Pahang, on the eastern side of the central mountain range, is one of the richest tin-producing areas. The United States was formerly one of the largest consumers of Malaya's rubber and tin. The conquest of Malaya by the Japanese deprived Americans of this source of supply and helped to bring about serious shortages in rubber and tin.

Rattan is one of the important vege-

table products of Malaya. The rattan palm has hooked prickles which enable it to climb the tallest trees of the jungle. Their stems are cut into lengths of from five to thirty-five feet, dried in the sun on trestles, till the outer skin is peeled off, then split and exported in that state for furniture making.

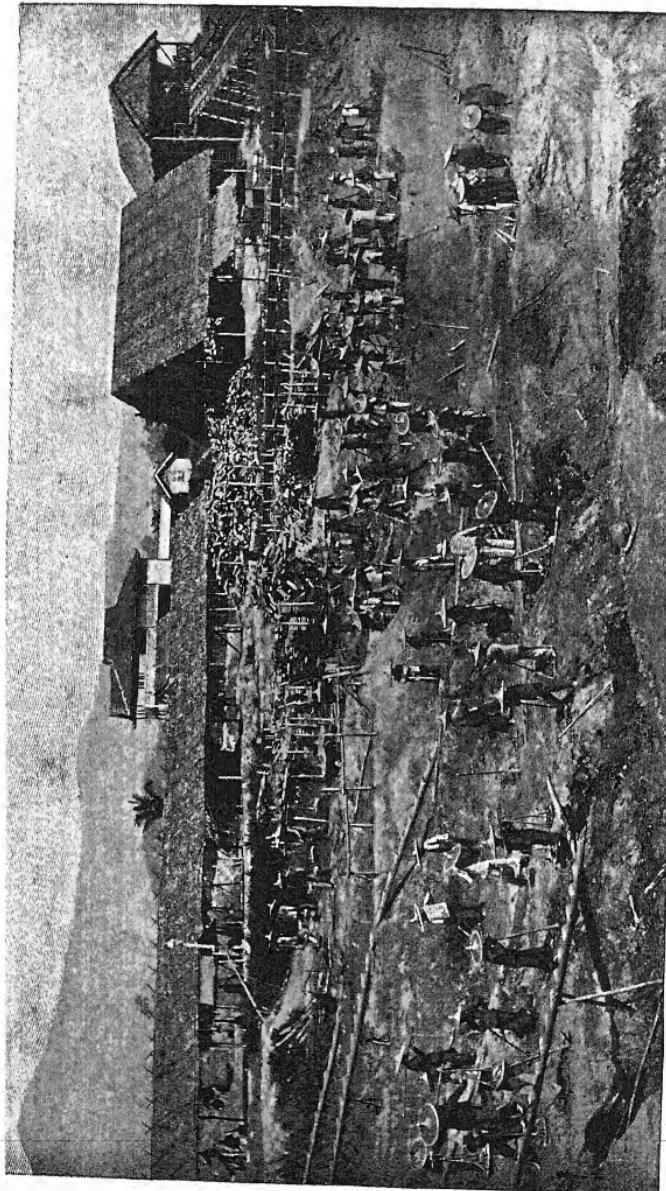
If we follow the course of a river from its mouth, we find that it passes through crocodile-haunted swamps and over sand-bars near the sea. Higher up it threads a winding course through miles of forest; nearer its source in the mountains we find it cascading over the cliffs.

Forests of green twilight, their high branches interlocking, deepen the silences of the interior. Certain of the trees grow

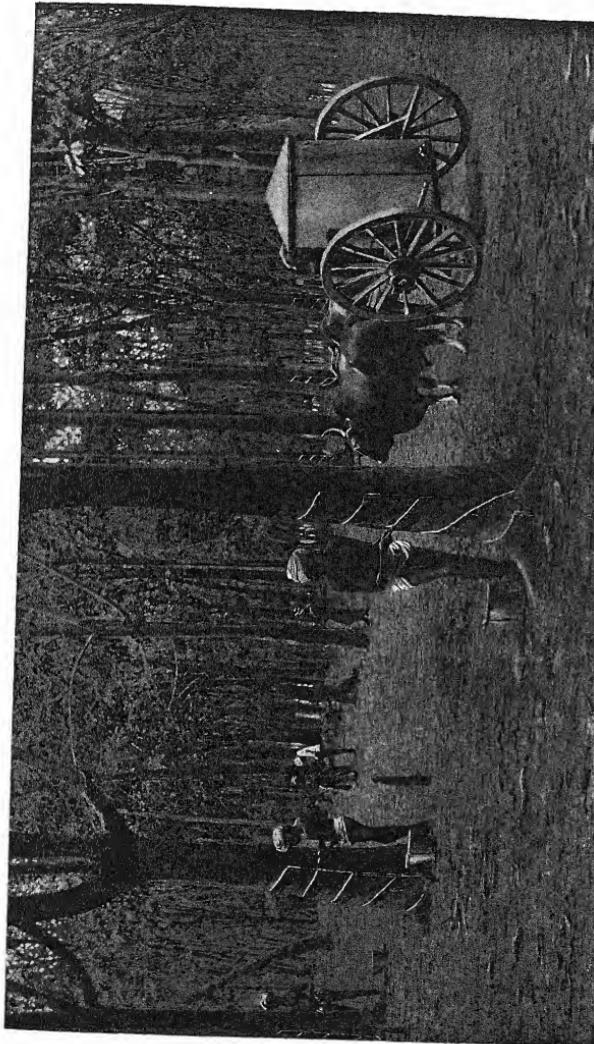
Malay States Agency
PERAK

Malay States Agency
A WEST COAST STATE OF MALAYA

About one-third of the world's supply of tin is mined in the ranges of Perak and Selangor; and while some tin concentrates are smelted in Malaysia, the metal is exported in its unworked condition. The open-cast or "loribong" mines, open to the sky like the one shown above, are worked by Chinamen, who carry the surface soil away in baskets. This type of mining, backed by Chinese capital, was once the prevailing kind. But the Chinese gave up most of the alluvial deposits, owing to inflow of water, and these deposits have been taken over by Europeans.



CHINAMEN IN QUEER WIDE HATS WORKING IN THE TIN MINES OF PERAK, A WEST COAST STATE OF MALAYA



MALAYA'S MOST IMPORTANT INDUSTRY: COOLIES COLLECTING THE PRECIOUS SAP OF THE RUBBER TREES

The tree from which Malayan rubber is obtained is a native of South America. Though carefully cultivated, it is subject to a bark pest as well as encroachments of Lalang grass. Most of the labor is provided by Indian coolies. There are many different ways of tapping the trees. Cuts may be made spirally around the trunk; the "half herring-bone" cut is sometimes used or, as here, the "half herring-bone." The sap, or latex, which trickles out, hardens and is collected in cups and buckets, which are emptied into the bullock-drawn "latex carts."

Malay States Agency

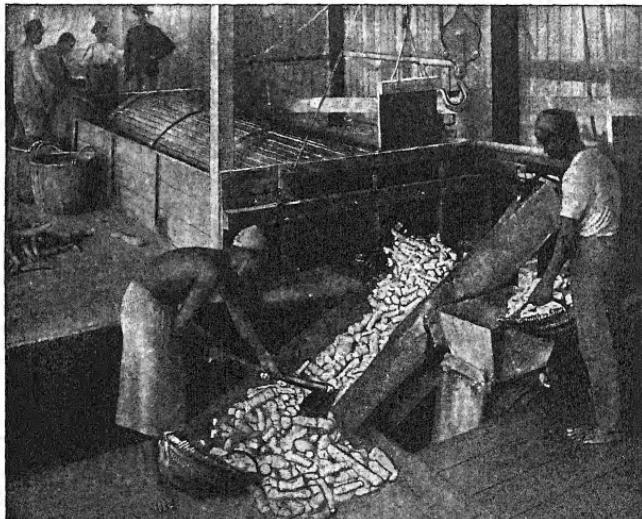
CITY AND JUNGLE IN MALAYA

to 150 feet or more while beneath them trees half that height intermingle with their stems, and below these lesser trees grows a dense tangle of ferns and creepers, mosses, orchids and other flowering plants.

In the forests there is plenty of big game. Elephants do great damage to the plantations only a few miles north of Kuala Lumpur. The great beasts are captured in "drives" in which the blowing of trumpets and the beating of tom-toms frightens them into stockades, after which men with spears and torches prevent the captives from demolishing their imprisoning walls. There are two species of rhinoceros, and the Malay tapir is common. The Malay tiger is smaller than its Indian relative, and is not very greatly given to man-eating, because game, in the form of deer, is very plentiful.

In the hills north of Perak lives the rare Siamang ape, a powerful, long-armed creature. One old male seen by the writer had an arm span of nearly five feet. There are three anthropoid apes and several gibbons, besides which the wizened faces of several kinds of monkeys peer at one or go crashing away, barking and jibbering. It is interesting to watch the country Malays with the coconut monkeys. They train them as pets, and send them up the coconut trees to pick whichever coconut they point out.

Squirrels are to be found everywhere, some bigger than a cat, other species nearly as small as a young rat. In mentioning rats we name one of the most constant troubles in Malaya, for they exist in enormous numbers, and do great damage to the crops. Bats haunt the vast limestone caves, snakes hunt through



Malay States Agency

MACHINE THAT TURNS A POISONOUS ROOT INTO A WHOLESOME FOOD

The cassava or root of the manioc is a plant native to South America that is cultivated in Malaya. The juice is poisonous but it is driven off by heat and pressure. The material is next dried, while moist, on hot plates till the starch grains swell, sifted, washed, dried in the sun, then partially baked. The result is the tapioca that we know.

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the tree tops and undergrowth, crocodiles and tortoises infest the swamps. But there are also hundreds of gorgeous butterflies, song birds, and birds of gay plumage.

The beautiful Argus pheasant is fairly plentiful, and so are several species of pigeon. There are few parrots, but brilliantly colored kingfishers dwell there in large numbers, and the clumsy hornbills are easy to find.

In the interior we come across a round-headed race of Negritos that hark back to the days before men learned to plant crops and pasture cattle. These hunt their meat with blowpipes or trap it, fish, and hunt wild roots and fruits. They make offerings to the spirits of the elements and to their ancestors. As shy as four-footed forest dwellers, these Semangs may be told from the Sakais because they are smaller, darker and frizzily haired. They live in leafy shelters on high poles, and wear loin cloths, with belts of dried grass or ornaments of plaited rattan for the women.

The other aboriginal race of the peninsula, the Sakai people, are superior to the Semangs in culture. In the mountain districts of Perak and southward down to Selangor we find their pile houses grouped together in small villages. They are a sturdy race, with light brown skins and straight or wavy hair. Near the villages there are small cultivated patches of ground where the Sakais grow millet, sugar, tobacco and hill-rice. When they have garnered their crops they move on and make fresh clearings. They use bows and arrows, although they make these chiefly for sale to tourists, but their important weapon is the blowpipe.



BREAD IN MALAYA GROWS ON TREES

Malayans do no farming in the real sense of the word. They have little need to. The breadfruit tree yields fruits which, when picked slightly unripe and baked, supply a food like bananas in flavor but like bread in texture.

The Sakais have many strange religious customs. If we could arrive at a rubber plantation at the time of one of their festivals, we would see them preparing a deep trench about thirty feet in length. In this they burn wood for two or three days, until the trough is filled with smoldering ashes. A number of the men of the tribe fast for some days before the event,

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then, on the appointed day, walk barefoot down the trench. They do this with the idea that evil spirits will be driven out of them in the course of their uncomfortable promenade. The Sakais' feet are padded underneath with very thick skin, so they do not suffer as much as they would have us believe.

A number of small rivers crawl through the jungle to form the Pahang, which curves through Malaya to the China Sea, bearing innumerable sampans with palm-thatched cabins on its bosom. Were it not for the good roads that traverse the peninsula, it would matter more that the mouth of the great river is so choked by sand-bars as to be unnavigable to the many large vessels of the coast and trans-oceanic trade.

Near its junction with the sea the banks of this stream are dotted with the villages of the Malayans built on high piles, some of them far out over the water

where it is possible on a hot day to fish directly from the kitchen porch. The front veranda is the reception room.

The peninsula Malay comes of a mixture of neighboring races and is really courteous and likable. He is olive-skinned and has straight lustrous black hair. His eyes are black or reddish-brown, sometimes slightly almond shaped, and his nose is generally flat and broad; but he has small, finely molded hands and feet, prominent cheek-bones, a square chin and even white teeth. It must be confessed that he is lazy, although when he likes he can work both hard and well. He is a Mohammedan, yet his womenfolk have considerable liberty; and he is more than usually kind to children. Anywhere in the peninsula where we come in contact with men of his race, we are sure to be treated with gentle courtesy, and to find a certain degree of loyalty. One departs favorably impressed with this Eastern land.

SINGAPORE, FEDERATION OF MALAYA: FACTS AND FIGURES

SINGAPORE

The island of Singapore (including Cocos and Christmas Islands), was formerly one of the Straits settlements, together with Penang, Malacca, and Labuan. Penang and Malacca are now part of the Malay Federation, and Labuan is under the Federation's jurisdiction. Singapore has the status of a Crown Colony. The island, 27 miles long and 14 miles wide, is separated from the Malay Peninsula by the Straits of Johore. Area, 220 square miles; population (1941), 769,216. The chief industry is tin smelting, and for many years Singapore produced more than half of the world's supply.

The Cocos or Keeling Islands, a group of about 20 small coral islands, are attached to Singapore. Population is about 1,142. There are large coconut plantations; copra, oil and nuts are exported.

Christmas Island is also attached to Singapore. It has an area of about 62 square miles and a population of 11,440. Inhabitants are employed by the company that works the enormous phosphate deposits.

FEDERATION OF MALAYA

A Federation of Malaya was established on February 1, 1948, in which the nine Malay States and the settlements of Penang and Malacca were granted the right of local self-government. Control of defense and foreign affairs still remains in British hands, as does ultimate legal jurisdiction.

The Malay States lie on the Malay Penin-

sula. Four of them were once before federated: Perak, area, 7,080 square miles, population, 992,691; Selangor, area, 3,160 square miles, population, 701,552; Negri Sembilan, area, 2,584 square miles, population, 266,009; Pahang, area, 13,820 square miles, population, 221,800. Total area: 27,540 square miles; total population: 2,212,052. The products are coconuts, rice, rubber, sugar, pepper, timber, gutta-percha, oils, resins, and canes. Mining of tin, gold, tungsten, and coal is carried on. The chief industries are the cultivation of rubber and the mining of tin.

The Malay States formerly known as the Unfederated Malay States are: Johore, area, 7,330 square miles, population, 737,590 (1940); Kedah, area, 3,660 square miles, population, 515,558; Perlis, area, 310 square miles, population, 57,776; Kelantan, area, 5,220 square miles, population, 390,332; Trengganu, area, 5,050, population, 211,041. Total area (with Brunei): about 24,300 square miles; total population: about 1,910,497. The principal town is Johore Bahru, population, 21,776. Rubber, rice, cocoanuts, tapioca, and tin are the chief products, which also are the chief exports.

The settlement of Penang has an area of 110 square miles and a population of 247,460. Province Wellesley, two miles distant, is part of the settlement of Penang and has an area of 200 square miles, a population of 171,587. Malacca has an area of 640 square miles and a population of about 236,087. The area of Labuan is 35 square miles, the population approximately 8,963.

LAND OF THE WHITE ELEPHANT

The Independent Siamese and Their Country

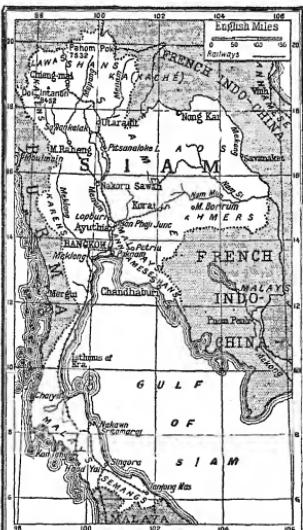
The Siamese call their land Muang Thai, the Land of the Free. The word Siam (or Sayam) is probably the same as Shan, the Burmese name for the Lao race, the Shan and the Siamese. Their country, however, is usually called the Land of the White Elephant, for albino elephants are found in its vast forests and are thought by the Siamese to be semi-sacred. This kingdom of the Far East is one of the few tropical countries that remain in a state of independence, and it shows the combination of an Oriental king with a certain amount of Western civilization. With its mixed population, largely Buddhist, Siam is a most surprising and interesting corner of the globe for the tourist to explore.

SIAM (Thailand) lies mainly between French Indo-China and British Burma. The River Menam is at once the chief highway and the main street of Bangkok, where canals serve as lesser thoroughfares. The capital city has, however, a modern European quarter with wide roads.

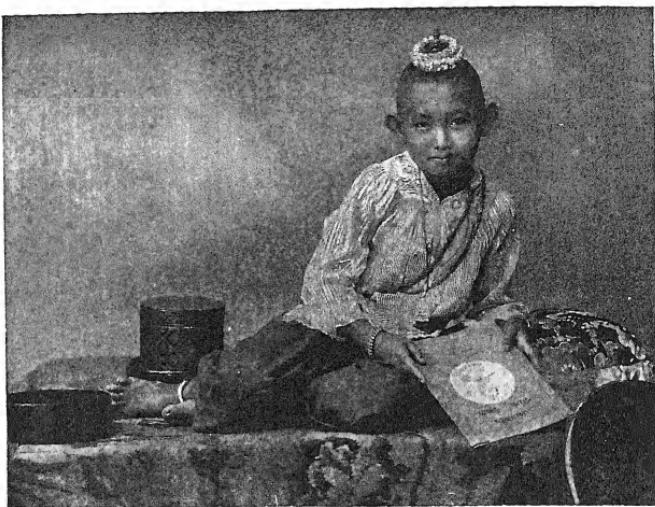
Some two thousand years ago Mongloid tribes, the Mon-Annams, and a few centuries later the Lao-Tais, overran the territory we know as Siam, driving the aboriginal Negritos into the mountains. To their Chinese culture, colonists from India added customs and beliefs. In the sixteenth and seventeenth centuries Portuguese, English, and Dutch traders successively appeared on the palm-fringed shores of Siam and the French tried, without success, to secure the kingdom. Destructive wars with Burma followed, in the course of which period the Siamese chose for king a warrior, Phaya

Chakkri, who established peace. Though both Great Britain and the United States of America made treaties early in the nineteenth century with Siam, a Chinese monopoly largely prevented foreign commerce until 1851. Then there came to the throne a king who spoke English. The open door followed. Though there was considerable material progress in the years that followed, Siam remained an absolute monarchy until 1932. In that year a bloodless revolution resulted in the formation of a limited monarchy. Siam, which was one of the Allies in World War I, became a more or less unwilling partner of Japan in the second World War.

The traveler in Siam will find many huge walled enclosures called wats, which contain the Buddhist temples, the dormitories of the "bonzes" or student priests, and their school buildings. To them at sunrise come devout women bearing offerings of tea, rice and boiled bamboo



SIAM AND ITS PEOPLES



THE STYLE OF HAIR-DRESSING FOR A HOT CLIMATE

The shaven head of this well-born Siamese girl is crowned by a carefully tended topknot of long hair, which is fastened up by a gold pin and wreathed with white, scented buds. Now that she is about twelve it will be cut off with great ceremony. In 1910, however, King Rama VI sanctioned Western modes of hair-dressing.

shoots. After them flows a stream of worshipers, also holiday-makers. Families will make journeys requiring several days' travel to pray at the wats. At the gates they will be stopped by dealers in gold leaf, for the images in the shrines are covered with gold foil, and the worshipers renew the gold on any spot that may have become tarnished.

The gardens of the wats are the refuges of aged cats and dogs, for it is against the teachings of Buddhism to take the life of any living creature. For the same reason the priests each possess a filter that their drinking water may not harbor any living organism.

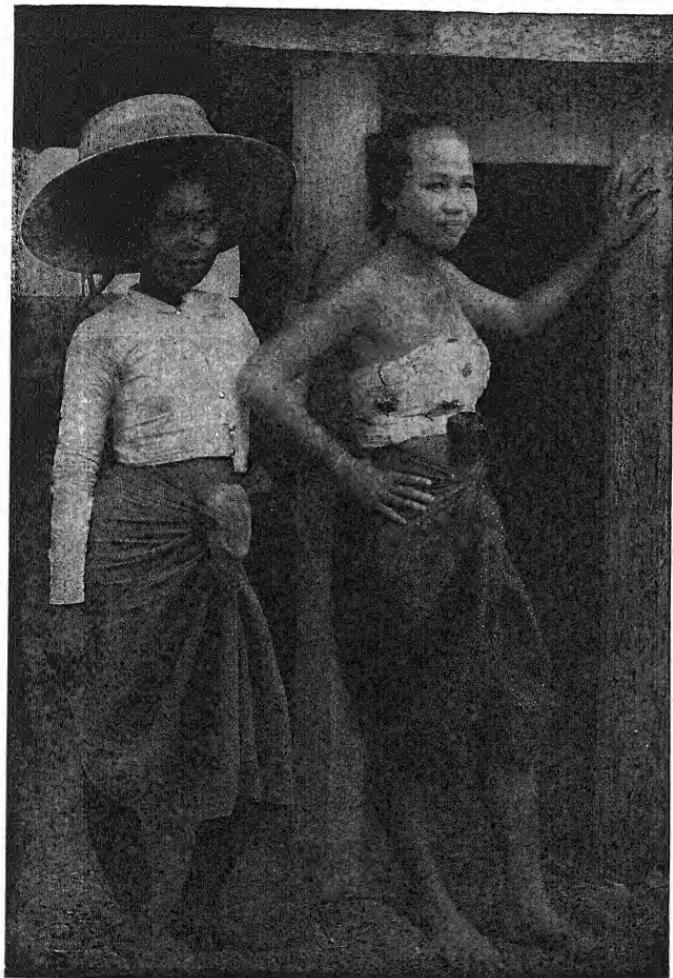
The bazaars of Bangkok extend for two or three miles outside the city proper. They consist for the most part of rickety bamboo shops, booths and stands on which odorous dried fish, oil, brass bowls, little carved Buddhas—some no bigger than hazel nuts—primitive looms, sweet-meats, green and blue slippers and toys

are displayed in colorful confusion. Itinerant candy sellers, with bell-shaped umbrellas over their wares, kite-makers and flag-makers mingle in the streets.

When a customer enters a Siamese hair-dresser's booth, the barber shaves his head with a razor and pulls out the hairs of his beard one by one with broad tweezers. There are also traveling barbers who carry with them their whole stock-in-trade, including a chair.

We see tailors in the bazaars, sitting cross-legged at their work. It is not through making clothes that they make the greater part of their profit, but by selling needles and threads.

White elephants are venerated. The Siamese do not look upon these animals as gods, but believe that the spirits of their wisest and noblest ancestors inhabit them. On that account the albino pachyderms used to be tended by the greatest mandarins of the country, and even to-day they are guarded with the utmost care.



Charbot

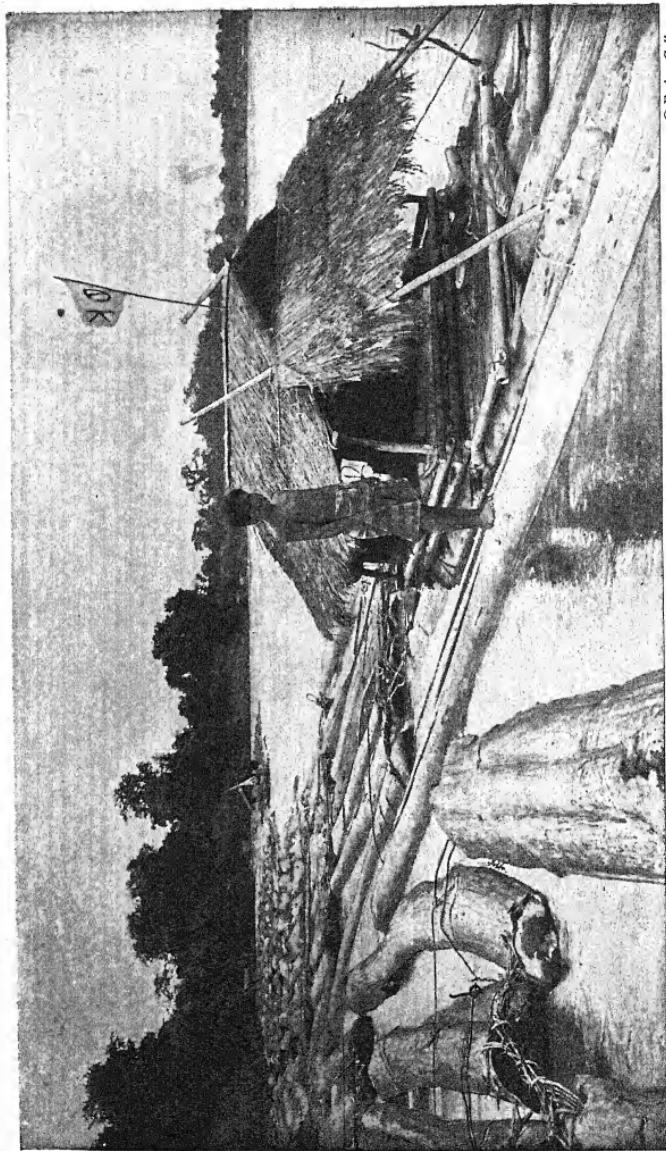
WOMAN OF GOOD POSITION AND HER DARK, SUN-HATTED SERVANT

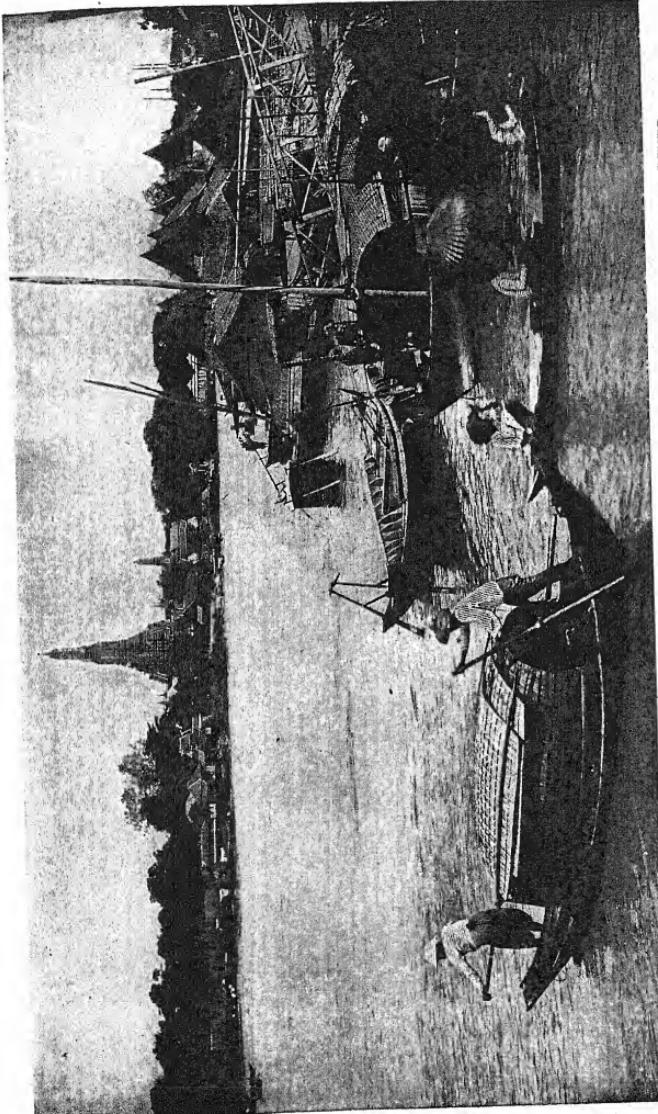
The chief garment of the Siamese, worn by men and women alike, is the "panoong." The fair-skinned woman on the right is the wife of a petty official. Her servant, clad for work in the rice fields, has been tanned a dark color from constant exposure. But the Siamese are in general paler than the Chinese. The upper class, the Mon, are of Talaing stock.

WHEN THE MENAM IS IN FLOOD GREAT RAFTS OR TEAK ARE FLOATED DOWNSTREAM TO BANGKOK

Siam has vast forests of teak, enormous trees that reach a height of perhaps a hundred feet. Teak trees are not simply cut down as their timber is needed. They must first be "girdled"—that is, a ring of bark must be cut from the base of the trunk. Then in two years time, when

they are quite dead, they may be felled. Elephants drag the huge logs to the nearest waterway, down which they are floated in the wet seasons. The logs are fastened together in rough rafts, on one of which the owner builds himself a queer little temporary home.



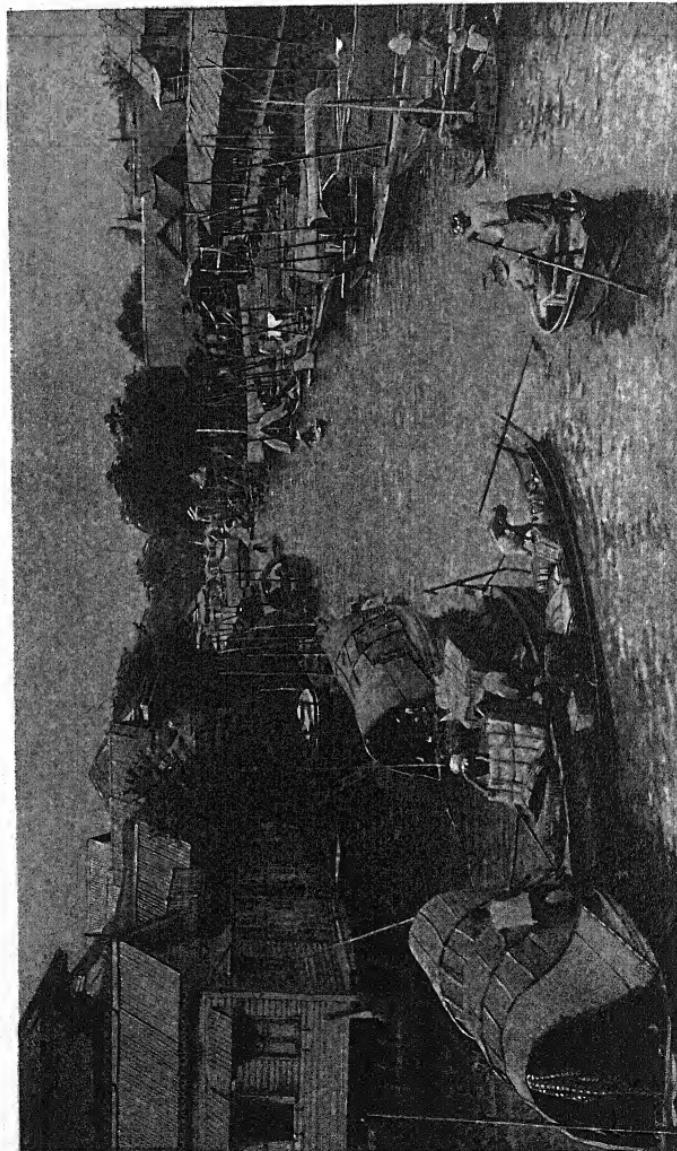


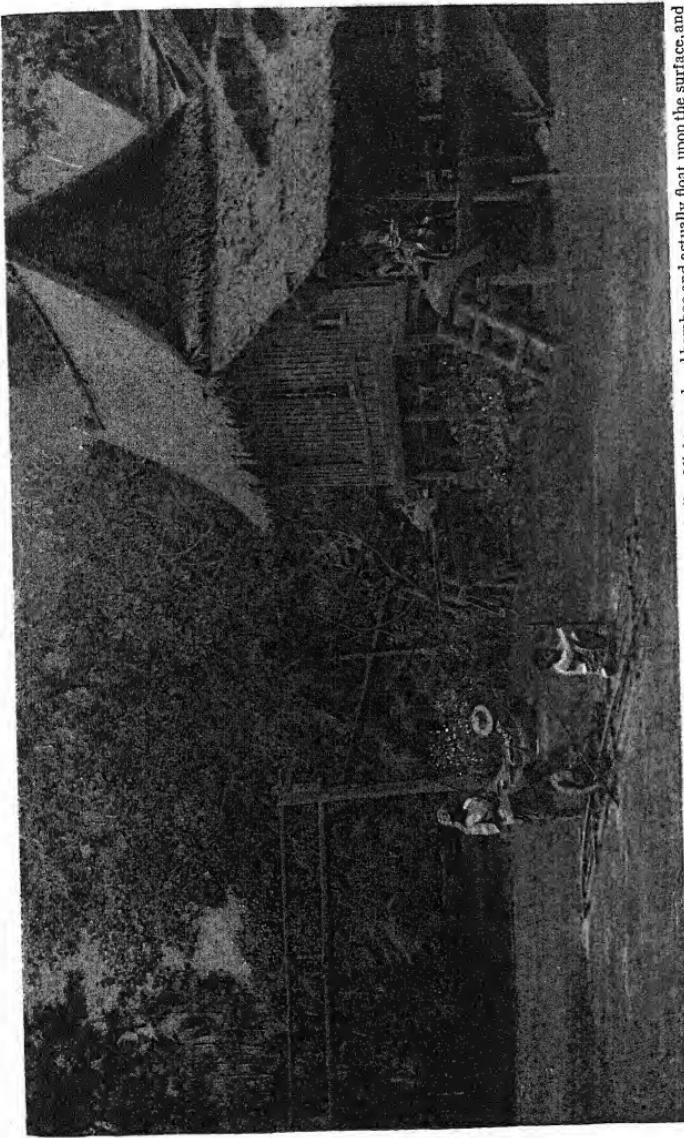
BY THE BANKS OF THE CHIEF HIGHWAY OF SIAM, THE BROAD, SLUGGISH MENAM RIVER

Here we see some of the floating houses that line the River Menam at Bangkok, and in front of them smaller roofed-in boats, in which, as in the Chinese sampans, dwell whole families; and also still smaller craft in which the almost amphibious Siamese flit to and fro over the river.

On the farther bank rises the pagoda of the Wat Chang. This great temple, close to the Palace of the Princes, is elaborately carved. The tourist ought also to view the Sleeping Buddha, a lacquered brick idol 150 feet long covered with gold leaf.

BANGKOK, THE CAPITAL CITY, lies along both banks of the River Menam near its mouth, and its streets are largely waterways, though there are a few paved roads served by electric cars. The town is actually only about a mile wide but stretches for many miles along the sluggish river, connecting with canals which traverse the plains of Siam to distant towns, as roads would be too often flooded. Even the yellow-robed monks, with their shaven heads and unshodded feet, go about in boats silently offering their begging bowls for enough rice to maintain life.



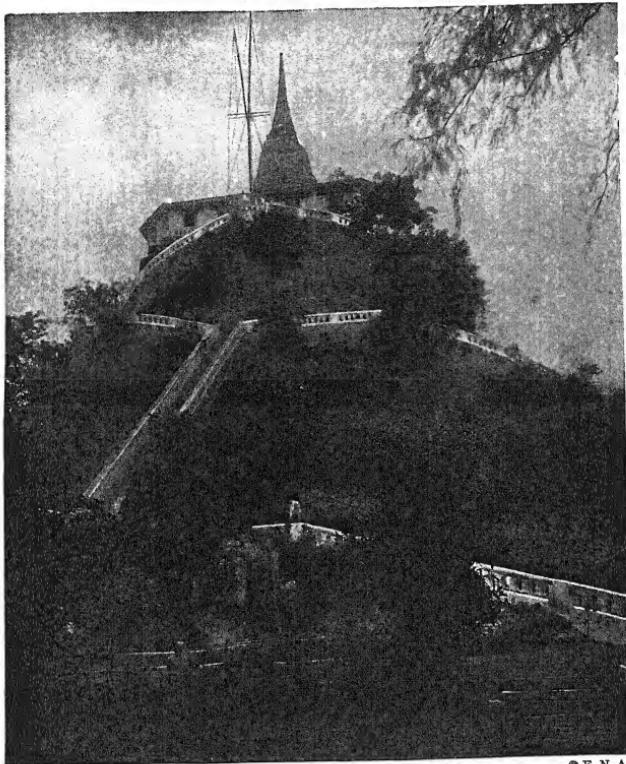


HOUSES MOUNTED ON PILES line the waterways, not only in Bangkok but throughout the country, and almost all goods are transported by water in Siam. This wooden, grass-thatched house is stoutly built and stands firm above the river. Some houses, however, in this strange country are built of light wood and bamboo and actually float upon the surface, and so are the more secure against floods. The floods may be very severe, for in many places the rivers disappear entirely in the dry season, but when the rain comes they are soon transformed into torrents wide and deep.



THE SIAMESE CATTLE THIEF WEARS A YOKE LIKE THIS

The Siamese are, on the whole, a law-abiding race, but when an evil-doer has been caught, a great yoke of bamboo is fastened, like this, about his neck. Then his captors have no further trouble with him, for he is too hampered to struggle or run, and it is useless for him to try and escape into the thick undergrowth of the jungle.



© E. N. A.

TEMPLE THAT CROWNS A HILL WITHIN BANGKOK

The Wat Saket, perched on a hill so steep that it can be reached only by flights of stairs, is an ancient Buddhist temple. In Siam we may find many a lovely old shrine fallen into ruin because the Siamese believe that by repairing it they acquire no merit themselves, but only add to that of the original builder.

A voyage of about forty miles up the Menam River takes us to Ayuthia, the ancient capital of Siam. It is in the jungles to the north and east of Ayuthia that elephants are most common. Trained elephants play an important rôle in parts of the country. There are valuable teak forests in Siam, and many elephants are used in the lumber industry. One should

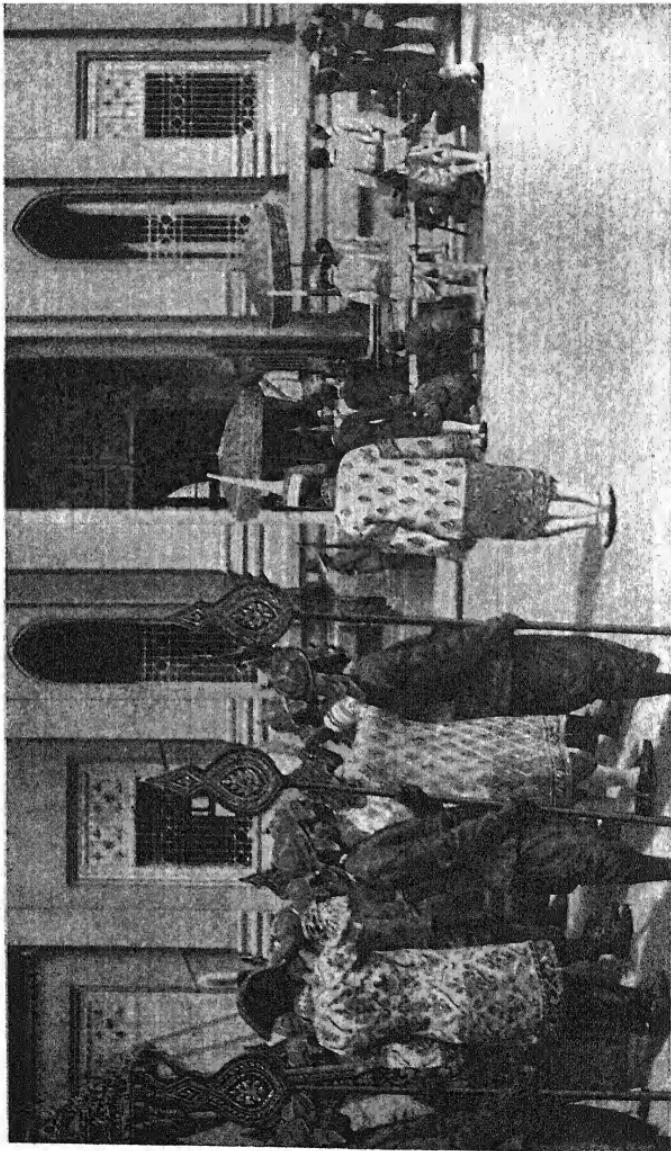
see these huge animals lifting, pushing and carrying immense logs and trees.

Curiously, Siamese servants in foreign households, believing it wrong to take life, will sometimes leave a good situation rather than kill insects, and gardeners will abandon their work in preference to destroying a snake.

The Menam is a river of houseboats.

CHABOR

THAI. The government has been changed to a constitutional monarchy. Much pageantry still remains. Here outside the royal palace in Bangkok there are men of rank in silver lace, palanquin bearers and ceremonial umbrellas. A white pointed hat indicates that the wearer represents a god.



POMP AND CEREMONY accompanied the King of Siam wherever he went. Western influence has caused many old-time customs of the country to be discontinued. The inhabitants of the country have always been known as Thai, the Free People, and prefer to call their country Muang



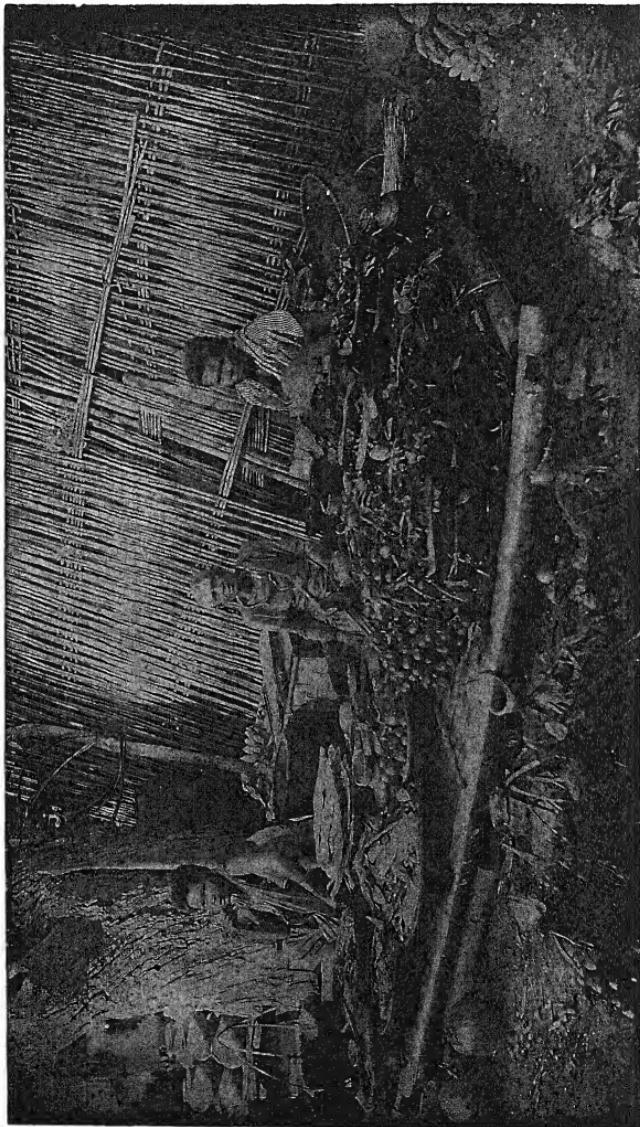
CHARLOT

THE SIAMESE DRAMA is Indo-Chinese in character. In this Ti Kay or classical play, in which a prince, a princess and a demon invariably figure, the woman's part is performed by a man. The Siamese, a mild people and as apathetic as their rivers are sluggish, love all forms of art, from music to fine architectural carving. They also excel in gold-smithery.

Fry

FRUITS OF THE EARTH FOR SALE IN THE OPEN-AIR MARKET OF A LITTLE TOWN OF SIAM

These vegetable sellers have a raised bamboo platform on which to squat and spread their goods. One thing they are certain to have is fond of chewing this, a habit that causes their teeth to turn black. Fortunately—for this practice does not improve their appearance—they of the areca palm, boiled, sliced, dried in the sun and, with a small pellet have lately taken to smoking cigarettes instead.



LAND OF THE WHITE ELEPHANT

The ordinary floating homes are constructed of light wood and bamboo, the roofs being thatched with the leaves of the atap palm. There are rarely more than two rooms in each house, though there is usually an open front with a landing-stage. If they have two floors, the number of steps to the upper story must always be an odd number, for it is a Siamese superstition that an even number of stairs brings bad luck.

The river peddler is a feature of life on the Menam. He goes up and down the stream in a sampan, a boat of Chinese pattern, propelled by a single oar at the stern. No gondolier could be more skillful than a Siamese boatman, as he—or she—contends with the rapids.

The Menam abounds in fish, and the Siamese have many ways of fishing. One

consists of erecting in the water, close to the bank, a large wooden wheel to which a wide net is attached and lowered to the bottom of the river. Having done this, men row out in boats and make a wide sweep over the water, yelling at the top of their voices, splashing the stream with long bamboo poles and beating gongs. The frightened fish are driven before them into the net, which the men on the bank draw up by means of the wheel. As the net rises, the boats flock around and take out the catch.

Children are well cared for in Siam. Mothers continue to carry, astride their hips, little ones old enough to walk. Siamese children are taught to be extremely courteous to old people.

It must be borne in mind that Siam is a country where the majority are very



Charbot

A SIAMESE FAMILY AND ITS GRASS-ROOFED DWELLING

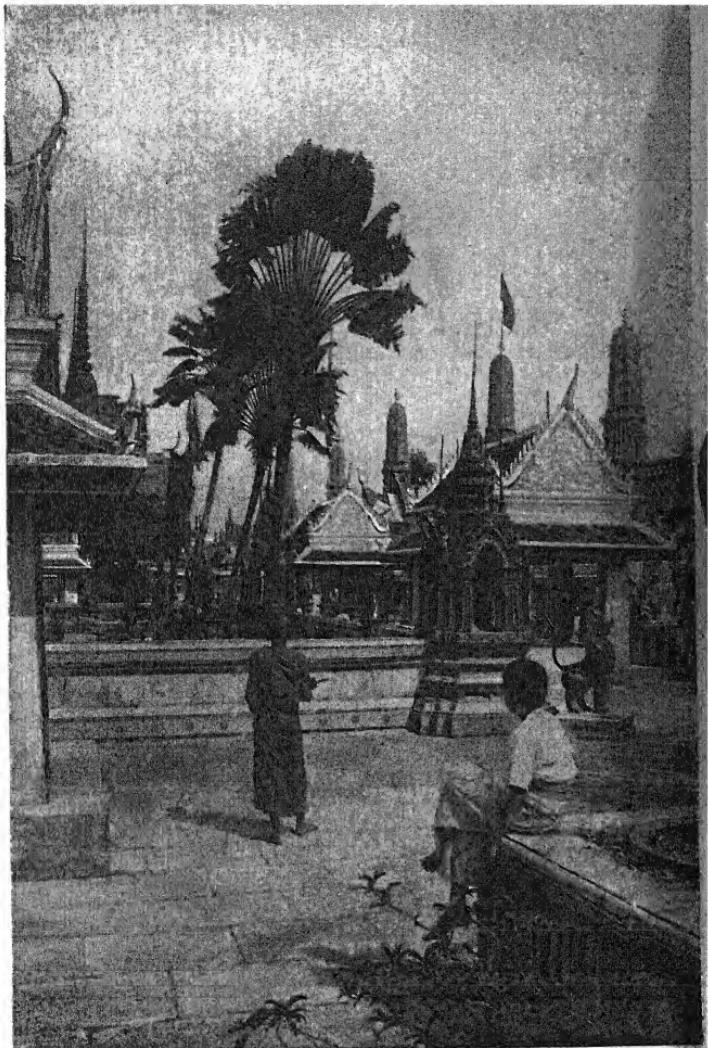
Most of the up-country houses in Siam stand on the bank of some waterway. The better ones are built of teak; but this one is constructed of bamboo, with a thatch of jungle grass. As a man's family increases, he builds on additions until it extends around three sides of a square. Here we see the several wives of one man.

© EWING GALLOWAY

The huge elephants we see here, with drivers astride their necks, are about to go on a big game hunt. For this reason the howdahs on their backs, beneath the shelter of which sit the hunters, are as light as possible—this is in marked contrast to the elaborate howdahs used on state occasions.



ELEPHANTS OF THAILAND are royal property and are looked after by a special government department. The royal collection of these immense beasts is large, but every now and then, to increase the numbers, a mammoth hunt is organized and wild ones are captured, as shown elsewhere.



THE WAT PHRA KEO is one of the most magnificent of the many Buddhist temples in Bangkok. The brightly tiled roofs and gilded pinnacles so characteristic of Siam rise against a background of bamboos, banyans and tamarinds. Within the temple burn candles as thick as a man's body, and offerings of rich treasure are built within or under the figure of Buddha.

LAND OF THE WHITE ELEPHANT

poor. Boys and girls have to start earning a living at an age when children in Western countries are still at school. The girls usually start as porters, and we may see quite tiny folk going to and fro carrying waterbowls, rice, fruit and sugar-cane.

The national game of Siam is *raga-raga*, or shuttle-ball, as many as ten youths playing this game together. A large ball of split rattan is deftly kicked from one to the other, the players using either heel, ankle or knee to return the ball. So expert are these "footballers" that they will often keep the ball going from foot to foot for an hour on end without allowing it to touch the ground.

In a Siamese bazaar we are sure to find a "guessing-shop." The proprietor of this gambling establishment stands behind a table upon which are a number of melons of various sizes. A pool is made up by a company of guessers, all of whom make bets with the shapkeeper as to the number of seeds inside a given melon. When all the wagers have been made the melon is opened, and he who has guessed nearest takes three-fourths of the money staked; the rest goes to the proprietor.

The old methods of trial have been forsaken. No longer is a prisoner tried by being ordered to eat poisoned rice or to walk barefoot across hot stones, so that if he could eat the rice with impunity, or cross the hot stones unscathed, he might prove his innocence.

In recent years, other changes have been taking place. The most notable has been that of making the government, for hundreds of years an absolute monarchy, into a limited monarchy with an elected assembly, and changing the name, Siam, to the ancient name, Thailand.

When France was defeated by Germany in 1940, the Siamese regained some of their former territories. After the Japanese invasion on December 8, 1941, Thailand was completely under Japanese influence, although in theory her independence was respected by Japan. The people, however, yearned for freedom. A strong underground movement persisted in Thailand and awaited the opportunity to collaborate with Allied forces. The restoration of a national sovereignty was established in early 1946, not many months after the end of the war.

THAILAND (SIAM): FACTS AND FIGURES

THE COUNTRY

Forms part of the extreme southeasterly projection of Asia which also includes Burma, French Indo-China and the Malay Peninsula. It is bounded on the northwest and west by Burma, on the northeast and east by French Indo-China, and on the south and east by the Gulf of Siam. Area, 200,148 sq. mi.; population, 15,718,000. In 1945 Bangkok became the commercial capital as well as the administrative capital of Siam.

GOVERNMENT

Formerly an absolute monarchy, since 1932 a constitutional monarchy. The king exercises legislative power with the advice and consent of the Assembly of the People's Representatives, and executive power through a State Council of 14 to 24 members. There is universal suffrage for all persons over 20 years of age.

COMMERCE AND INDUSTRIES

The principal product is rice, which is the national food, but para-rubber, coconuts, tobacco, corn, pepper and cotton are grown. A large area is under forests and teak-cutting is an important industry. There are large

numbers of livestock, including cattle, horses, buffaloes and domesticated elephants. Of the extensive mineral resources, only tin, wolfram, tungsten ore and sapphires are mined on a commercial scale. The chief industry is rice-milling. Exports are rice, tin, tin-ore, teak-wood, salt fish and rubber and the imports are silk and cotton goods, flour, sugar, vegetables, iron and steel goods, petroleum products, electrical equipment, machinery and automobiles.

COMMUNICATIONS

There are 1,925 miles of state railway and 702 post offices. Length of telegraph line amounts to 5,925 miles. An automatic telephone system was introduced in Bangkok in 1937. Three wireless stations have been built.

RELIGION AND EDUCATION

Most of the people are Buddhists, and there are 18,416 Buddhist temples and 140,744 priests. The Minister of Education is responsible for education. There are a number of American, French and British mission schools. Over 77% of the local schools and 23% of the government schools are situated in temples. There are two universities in Bangkok.

ANCIENT RIVALS OF THE FAR EAST

Jungles and Rice Fields of Indo-China

Indo-China, France's colonial possession in Asia, was formerly made up of five states and the leased territory of Kwangchow Wan. The five states included the colony of Cochin-China and the protectorates of Annam, Cambodia, Tong-king and Laos. Since World War II, however, there has been political unrest. Kwangchow Wan was returned to China. Northern Annam and Tong-king united to form the Republic of Annam. Cochin-China, Cambodia and Laos became Associated States of the Federation of Indo-China, governed by commissioners. Cambodia, with Cochin-China, Southern Laos and the southern part of Annam, constitutes one of the great rice regions of the world, and rice forms about 50 per cent of the exports of French Indo-China. Tong-king in the north and the three northern districts of Annam, on the other hand, engage extensively in mining and manufacturing; while Central Annam grows cinnamon, sugar and tea for export.

THE FEDERATION of Indo-China, formerly French Indo-China, with Siam forms a peninsula extending into the South China Sea. As a political unit, it has had much internal unrest since the beginning of World War II.

The country, with its mingled Hindu and Chinese culture with an overlay of French modernity, is crossed by a mountain range that provides cool, jungle-clothed highlands in the interior, while after an intermediate forest belt the long seaboard has tropic heat and seasons regulated by the monsoon winds.

The territory appears on the map like a thick letter S which on the north touches Southern China, in which French interests in the Far East are centred, while the lower half of the S curves about Siam. The S is divided between Tong-king (or Tonkin), Annam, Laos, Cambodia and Cochin

China. Of these, Cambodia, Cochin-China and Laos became members of the Federation, with constitutional forms of government. The northern part of Annam became the Republic of Annam, called Viet-Nam. Annam's former native king now lives in China. Cambodia has a king. Cochin-China may vote to join the Republic, Viet-Nam.

Until the tenth century the greater part of Annam was occupied by the Chams, a people of Hindu culture. But a Chinese invasion of the third century B.C. had resulted in Chinese supremacy. In 968 Dinh-Bo-Lanh ousted the Chinese and founded an independent dynasty. Annam, however, again fell under the yoke of China for a generation early in the fifteenth century. When it was once more free, the real power from that time until the end of the eighteenth century was divided between the family of Trinh in Tong-



© Ewing Galloway, N.Y.
A NATIVE OF TONG-KING (TONKIN)



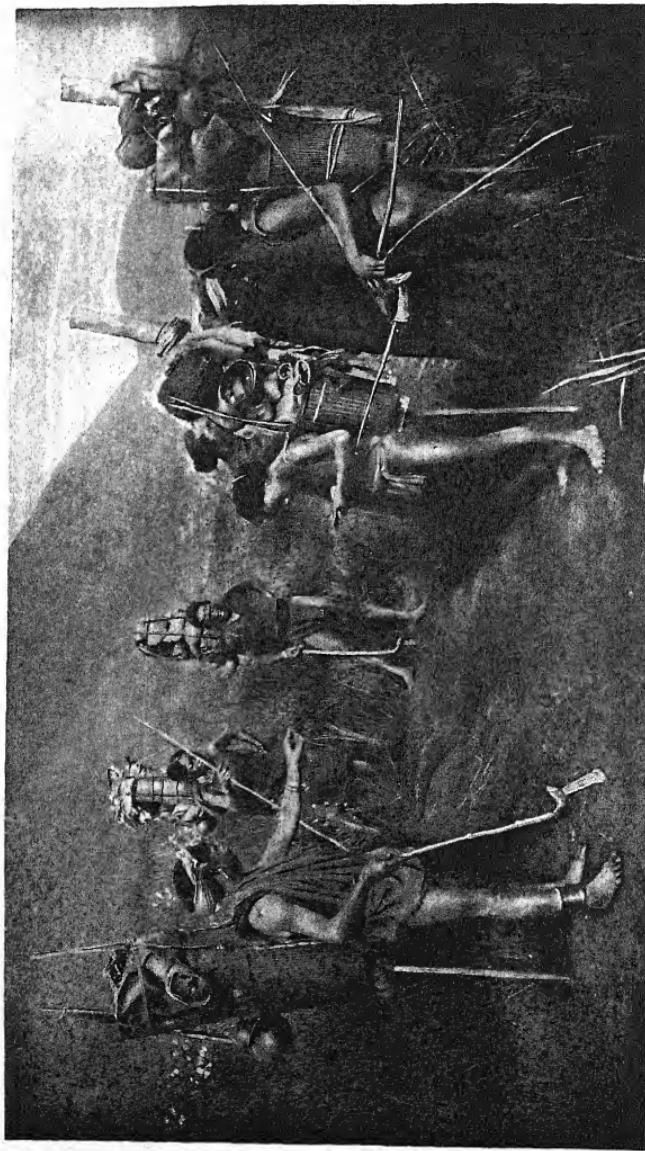
AGENCE DE L' INDO CHINE

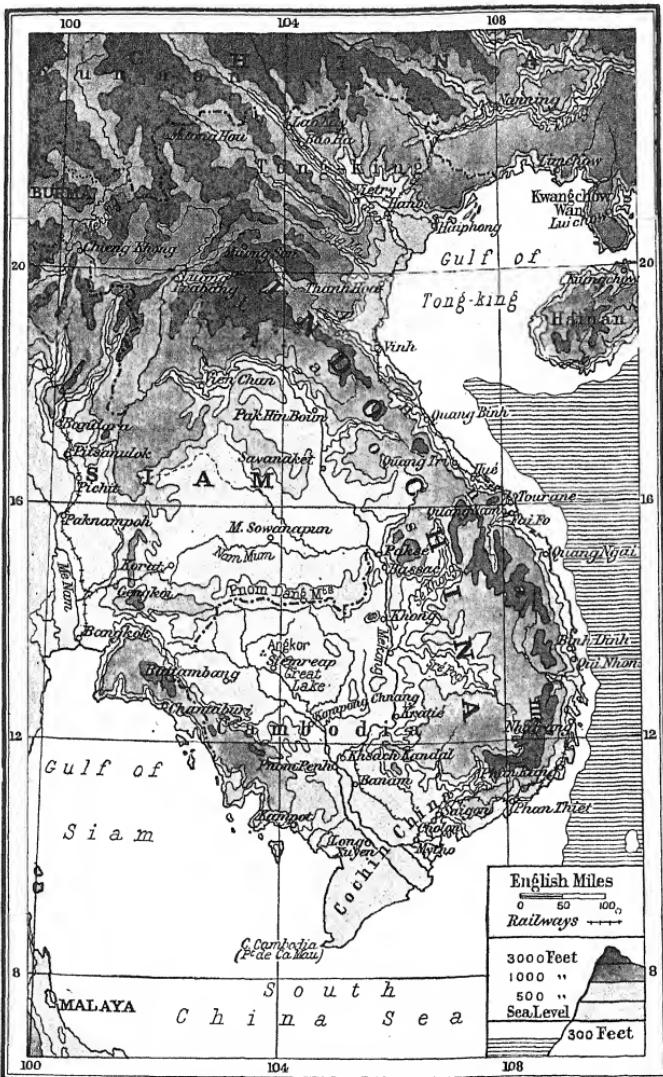
SON OF HEAVEN is the title given by the Annamese, the chief race of Indo-China, to their king, who, on state occasions, sits richly arrayed upon a golden throne. His gorgeous robe and the great painted dragon, as well as his title, show Chinese influence.



CAMBODIA'S KING is a gorgeous figure, with his jeweled orders, pagoda-like crown and state robes. In the twelfth century his ancestors ruled a kingdom stretching from the Bay of Bengal to the China Sea, a kingdom of which but little remains to-day.

Vassal
HEAVILY BURDENED MOI TRIBESMEN ON THE MARCH ENJOY A FEW MINUTES' WELL-DESERVED REST
The Mois are a hardy people who can carry heavy backpacks for a long marching day over the roughest mountain trails, provided the packs are well-balanced. The women even carry the young children atop their cooking pots. The wicker baskets, packed with rice, dried fish and



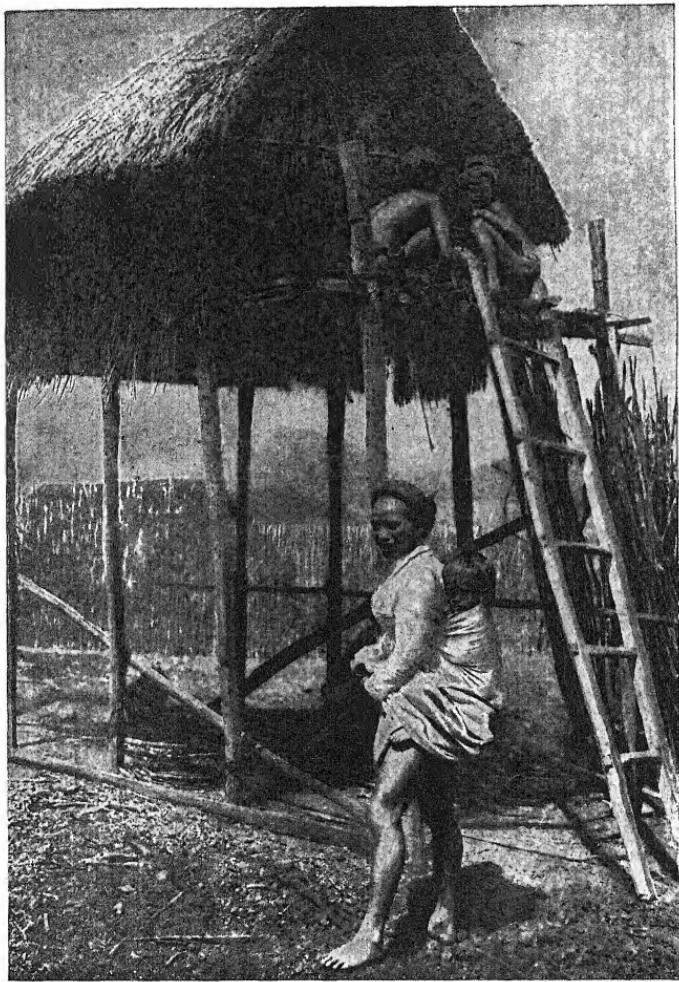


FEDERATION OF INDO-CHINA



MOI BABY OVERHEARS ALL THE GOSSIP OF THE VILLAGE

"Moi" is an Annamese word meaning savage, and is applied to the wild tribes of Annam, chiefly of Indonesian origin. They live in the most inaccessible parts of the country and have successfully resisted all attempts to civilize them. The women are very fond of metal bracelets and anklets, like those the women in the photograph are wearing.



Forbin

MOI HUT RAISED ON POSTS AS A PROTECTION AGAINST TIGERS

Homes of the Moi, a savage tribe of Annam, in their palisaded villages, are built of bamboos, through which a tiger might easily force its way. The huts are raised high above the ground and, since the ladder may be easily drawn up, occupants are also protected from human enemies. The family lives in one small room without windows or chimney.

ANCIENT RIVALS OF THE FAR EAST

king and that of Nguyen in Southern Annam, which about 1568 became a separate principality (under the name of Cochinchina). Near the end of the eighteenth century rebellion overthrew the Nguyen, but in 1801 one of its surviving members, aided by the French, conquered the whole of Annam, Tong-king and Cochinchina. This proved an opening wedge for the establishment of French power in Indo-China.

Annamese the Dominant People

Annam, which now contains the dominant race, was a protectorate of France from 1884 until 1946. In that year, the northern part of Annam and the state of Tong-king united to form the Republic of Viet Nam, under an agreement with France, becoming a free state within the Federation of Indo-China. Cambodia, Laos and Siam bound it on the west. It has a narrow coastal plain from twelve to fifty miles wide, which is backed by the foothills of a range of lofty, forest-clad mountains the peaks of which mark its western boundary. The whole country has an average breadth of only ninety-three miles.

Annam's rivers are many, but are short and swift, and so are of no use for navigation. They are, however, important for irrigation purposes.

The Annamese, who dwell in the valleys and on the coastal plain, came originally from South China. They are small, wiry people, cunning and hard working, and have, since earliest times, been periodically at war with their one-time overlords the Chinese, with the Malay-like Chams who dwell in South Annam, and with the Khmers of Cambodia.

Lacquer Teeth to Preserve Them

Men and women dress alike, in indigo-blue tunics, wide cotton trousers and conical hats. Their feet are bare and their black hair is twisted up into a knot—the men's as well as the women's. Likewise, their teeth are usually lacquered black to preserve them, and their mouths are stained red from the chewing of betel nuts.

Most of them fish or are occupied in

the rice fields that provide them with their principal food. They are fond of learning and the children all go to school. Boys too young for school are sent out to tend the big herds of water-buffaloes that are the chief beasts of burden.

There are also many Chinese people in Annam, most of whom are traders. The Annamese, though they do not like these traders, are painstakingly respectful to them and address them as "uncles."

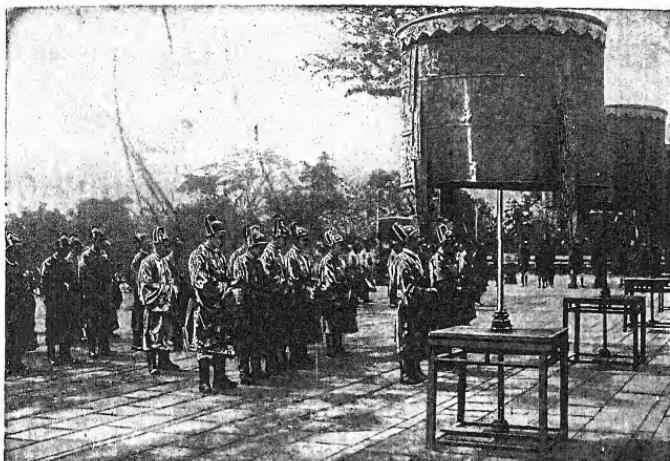
In the jungles that cover the slopes of the inland mountains lives another race of people, the original inhabitants of the country. These are the Mois—a name that means simply "savage." There are many tribes of Mois, all speaking different languages, but little is known about the majority of them, for they live in inaccessible places, unharmed by the fevers that kill all invading races. The Mois are, for the most part, hunters, but they also grow rice in a primitive fashion. The women pierce their ears with thin pieces of bamboo and then replace them with larger and larger pieces until the lobes of their ears hang down over their chests. Then they wear heavy metal earrings.

Chams Once Dominant Along Coast

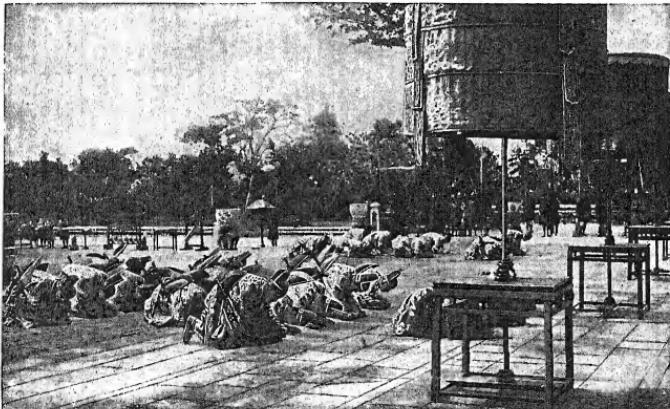
In olden days Southern Annam was a powerful empire called Champa, peopled by the Chams, the descendants of whom are now found only in the extreme south of the country. The Chams, Mohammedans and Hindus of Indo-Malayan descent, are an indolent people of small stature. The color of their skin varies between dark brown and red-brown, while their hair is black or auburn.

The usual costume of a man consists of a skirt and a long robe; that of a woman, a dark green bodice and a large piece of cloth wrapped around to form a skirt. White, or white striped with red and green are the favorite colors. Both sexes wear the hair long and twist it into a knot at the nape of the neck. Woman here proposes marriage; her children take her name and inheritance descends through her.

Chams never dream of applying soap and water to the little ones; but to appease



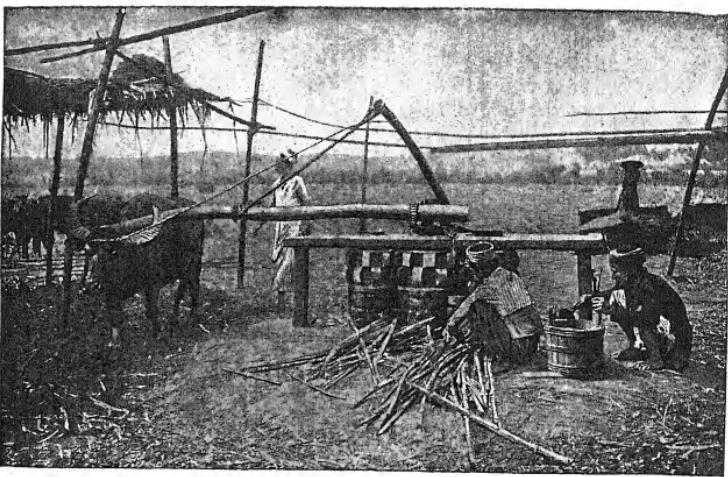
MANDARINS WORSHIPPING THE ANCESTORS OF THE RULER OF ANNAM
Though the Annamites are divided between Buddhism, Taoism and Confucianism, the faith that has the strongest hold on the people is ancestor worship. As a token of loyalty the chief mandarins and court officials must pay homage to the ancestral spirits of Bao-Dai, the present emperor of the Nguyen dynasty, at a ceremony held in the palace grounds at Hué.



Agence Economique de l'Indo-Chine

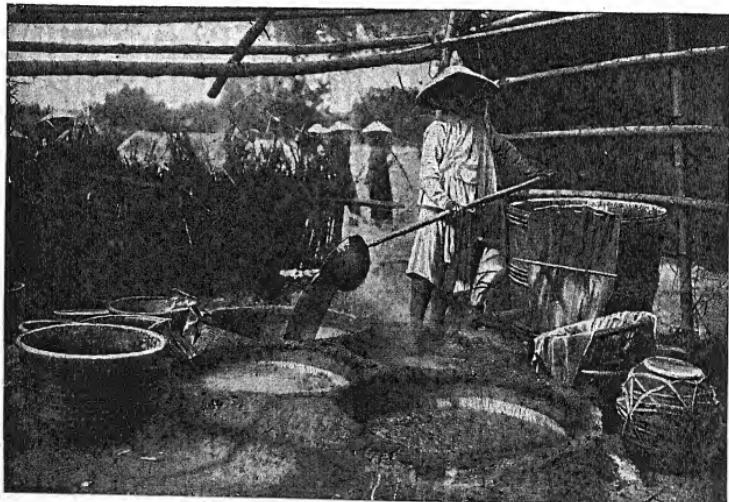
KOWTOWING, OR HEAD-KNOCKING, TO THE ROYAL ANCESTORS

The large drumlike objects on the pedestals are dedicated to the king's ancestors; and it is the climax of the ceremony of royal submission for the officiating mandarins to kneel and knock their foreheads upon the ground before them. The custom explains the term kowtowing. The Annamites copied it from the Chinese, to whom the country once belonged.



BUFFALO WORKING A SUGAR CRUSHING-MILL IN ANNAM

Although the modern sugar-cane mills are usually driven by steam, the people of Annam still use buffaloes to work the small mills in which they crush the cane. The man squatting down before the mill pushes in the sugar stem bit by bit. As the juice is squeezed out it drops down into the buckets, which are replaced as fast as they are filled.



Agence Economique de l'Indo-Chine
SIMPLE METHOD OF REMOVING DIRT FROM THE CANE JUICE

When the juice is brought from the mills it is a dark, greenish yellow liquid and contains dirt and pieces of the cane fibre. It is ladled out into large pans and mixed with lime or other purifying materials. The contents are then heated nearly to the boiling point. The impurities now fall to the bottom of the pan, so that the syrup can be taken from the top.



SYRUP BEING POURED INTO COOLING POTS TO CRYSTALLIZE

As soon as crystals of sugar begin to form on the surface of the juice in the purifying pans, the syrup is poured into coolers. When the syrup has been left for two or three days it turns into a mass of sugar crystals and molasses. The molasses is drained away, leaving the moist sugar. This Annamese way of making sugar is naturally wasteful.

the spirits a mother will smear her baby's face with a mixture of flour and saffron, for she believes that the faces of the gods are yellow and they will be pleased at such imitativeness. Should a mother have had a bad dream she will cover her baby's face with soot to hide it from evil spirits.

The Cham equivalent for a kiss is a kind of snort made at the back of a child's neck, just behind the ear, a caress that seems to fill the youngster with delight. The young Chams are but poorly educated. The priests teach them merely the rudiments of reading and writing.

Annamese towns all look very much the same; they consist for the most part of clusters of villages grouped together inside a girdle of walls and moats and defended by a huge citadel, which is often large enough to hold the whole population of the settlement. In the villages the houses, thatched with palm leaves, are built with a wattling of bamboos and mud. The furniture consists of a number of low platforms used as tables in the daytime and as beds at night.

Each village possesses a communal hall which is kept for meetings that correspond

to our municipal gatherings. In the dwellings of the Annamese aristocracy there is usually a reception room fitted with a table in the middle, armchairs, a shrine at the back and sleeping stands on either side. These houses are generally constructed of brick or wood, and are roofed with tiles.

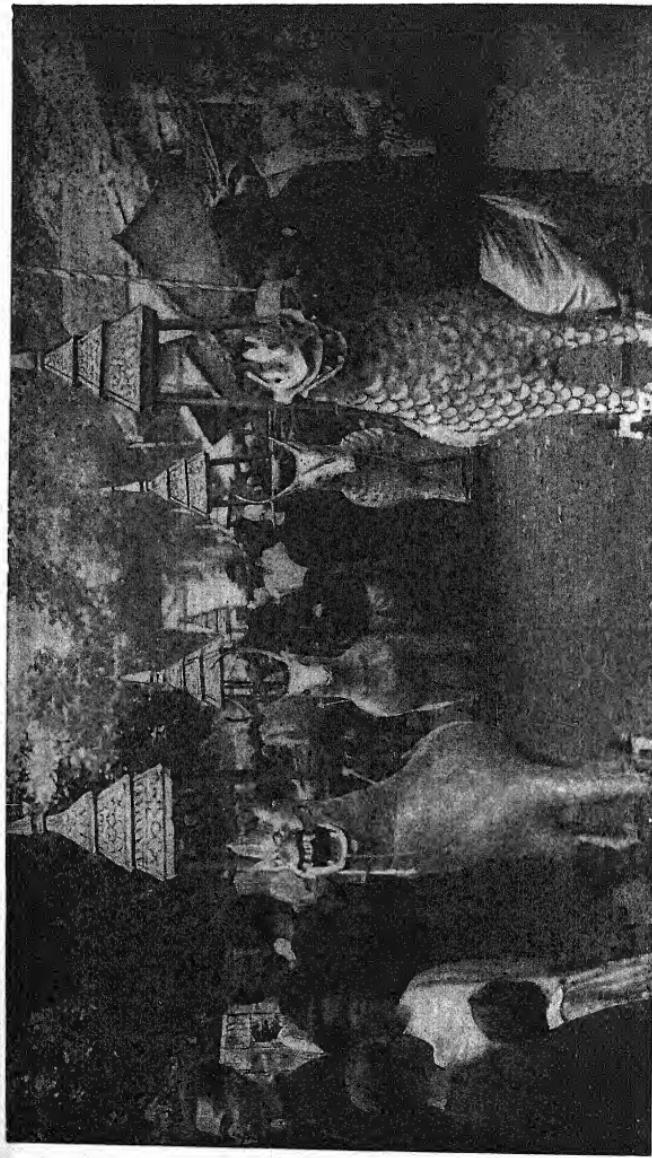
Women do all the marketing—both the buying and selling. The venders squat down amid their merchandise and carry on a chattering that seems never to stop, all the time ceaselessly chewing betel, a custom universal throughout the country.

Hué, the capital of Annam, occupied an important position at the mouth of the Hué River. At the beginning of the nineteenth century it was strongly fortified by French engineers and ranked as one of the best defended military posts in Asia. The king of Annam, notwithstanding the fact that he lived in a large, strongly fortified palace in an inner enclosure of the citadel at Hué, had not really much power. For practically the whole administration of the country was in the hands of the French.

Cambodia, an important section of

FEARSOME ALLEGORICAL BEASTS FORMING PART OF A FUNERAL PROCESSION IN TONG-KING

Stretching southward from mountains covered with virgin forest to the bank of the Song-ka has rail connection with the Chinese town of Lang-chow as well as with Haiphong, shown in another picture. Hanoi is composed in part of several villages of mud and wooden structures. though the French residents have erected good modern buildings.



Indo-China, is bounded on the north and northwest by Laos and Siam, on the east by Annam, on the southeast by Cochin China; it is washed on the southwest by the Gulf of Siam. It consists chiefly of the very fertile, alluvial plain of the Mekong, a mighty river that has its source in Tibet, and that forms, in its upper course, the boundary between Siam and French Indo-China. The Mekong flows through Cambodia from north to south, and periodically floods immense tracts of the country. At the junction of all the navigable waters of Cambodia, there stands Phnom Penh, the capital. The climate is tropical, and much of the land is covered with jungle, in which snakes, tigers and elephants are found. The land is fertile and produces vast quantities of rice, but some parts are so malarial that no one can inhabit them.

For centuries there had been continuous fighting between Cambodia, Siam and Annam. Cambodia had for years continually to pay tribute to the one or the other. During a part of the seventeenth and eighteenth centuries Cambodia was governed by two kings, one supported by Siam and one by Annam, but by a treaty of 1846 the Annamese evacuated the country, and in 1863 Cambodia placed itself under French protection.

The Mystery of Angkor Thom

Where the first Cambodians originated is not certainly known. Centuries before the Christian era, immigrants from the east coast of India introduced into Cambodia both Brahmanism and the Sanskrit language, and the name itself is derived from the Hindu name of the mythical founder of the race, Kambu. But not until the fifth century A.D. did the Khmers as a nation rise into prominence. It is thought that the royal city of Angkor Thom (which means "capital city") was begun by Jayavarman III about 860 A.D. and completed some forty years later. It is pretty well established that the extraordinary temple of Angkor Vat was built early in the twelfth century for the worship of Brahma but later converted to the worship of Buddha.

The Siamese (Thais) were long subject to the Khmers, but about the middle of the fourteenth century they began repeatedly to attack, capture and pillage Angkor Thom until, after a century or so, the capital was abandoned. Indeed, when the Siamese invaded Cambodia around 1340 they carried off ninety thousand captives. Centuries passed. The creeping jungle of banyans and bamboo gradually buried the magnificence of the walled city. Some sixty years ago a French naturalist, after a five-day boat trip through all but impenetrable jungle, discovered the stupendous stone temple near Great Lake (Tonlé Sap) and north of it, the ruins of Angkor Thom.

The Four Faces of Siva

He found Angkor Vat an assemblage of vast, colored sandstone galleries rising to a central pyramid that towered above the palm trees; and Angkor Thom an assemblage of palaces and temples built within moated walls running practically two miles in either direction. There was the royal palace, rising in three quadrangular tiers beneath a central tower and four corner ones, and there was the temple of Bayon, likewise a square structure, with vast galleries and colonnades enclosing a huge tower and beset with half a hundred lesser towers each depicting the four faces of Siva, the Hindu destroyer and fosterer of crops. The walls were carved, beneath an overgrowth of olive and cerise lichens, with the figures of gods, men and beasts, and the inscriptions—obviously derived from the Sanskrit—told of what must have been (for that time) a great and wealthy people of Hindu extraction or at least pupils of Hindu teachers. But as to what had become of that people and that civilization, all was mystery. The French School at Hanoi is excavating at Angkor with a view to learning more of the ancient civilization of the Khmers.

Paved Roads to the Ruins

To-day paved roads lead to the ruins and every tourist in this part of the world tries to visit them. Part of the way these



SCHOOLBOYS PLAYING WITH THEIR TAMBOURINE-LIKE DRUMS

Cambodian boys live for a time in the Buddhist monasteries, where they are taught by the priests or bonzes and in return wait upon them. They may also attend one of the French schools of which there are close to 800 serving over 40,000 Chinese, Annamite and Cambodian pupils; after which, they may go to the college or the industrial school.

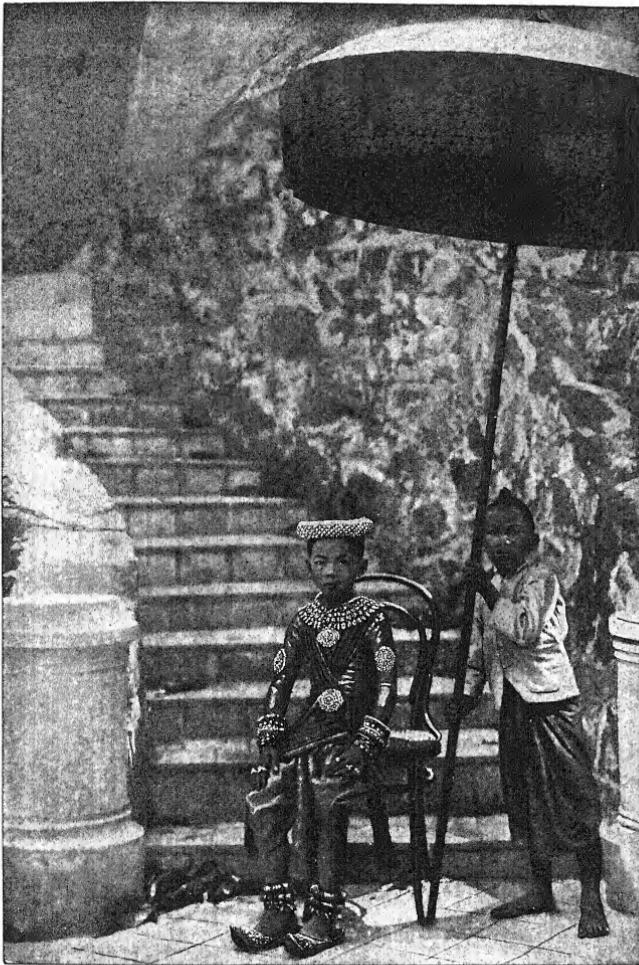
roads run through cleared land on which the jungle has been converted to fertile paddy fields. The Great Lake lies in a depression fifteen miles by sixty-eight and in flood time serves as a reservoir for the Mekong River. One finds purple banks of hyacinth and rose-hued rhododendrons, and swamplands brilliant with a rank growth of tiger lilies, which perfume the entire countryside.

The Pnom Penh of to-day presents a neat array of white buildings, parks and a museum of the antiquities of Indo-China which conducts manual training classes. Yet despite such modernity, seven-headed stone cobras guard the bridge, the open-faced shops offer the variable prices of the Orient and Buddhist priests in their long yellow robes mingle with crowds in which the native men and women are dressed precisely alike, in sarongs and pajamas. Peddlers roast bananas over charcoal or cook rice in portable stoves, and at night one hears the tom-tom beating out a rhythm for the drama-dancing

girls, while pipers skirl and bamboo xylophones mingle melodiously.

The civilized Cambodians of the present day dwell on the banks of the Mekong River and around the Great Lake. They are a strong but gentle people, mostly tillers of the soil, but accomplished musicians and poets and lovers of literature, the dance and the drama. Most children are taught by the Buddhist priests in the many temples found in the land. The national costume of both men and women is a coat and a sampot—a straight piece of material, often of beautiful hand-woven silk, which is wound around the waist and loosely caught up between the legs. The average Cambodian prefers to live a lonely life among his rice fields. His house is built on tall piles as a protection against tigers and floods.

The wild tribes of Cambodia are also of the same race as the civilized Khmers. As is the case with the Mois, little is known of them, for they hide themselves from strangers in fever-ridden jungles.



HEIR-APPARENT BENEATH THE STATE UMBRELLA OF CAMBODIA

The *rāj* or king of this important section of French Indo-China may nominate his successor or the chief mandarins may elect him. The late king, Monivong, came to the throne by succession and his son, the boy shown above, then became heir-apparent. An heir-apparent to Cambodia's throne is hedged about by court etiquette and gets little fun out of life.



WILD WATER-BUFFALOES TAMED FOR THE PLOW

Water-buffaloes, which are found wild in Laos, have been domesticated, as have the zebus; and while the bulls are used as draft animals in the farming districts, the cows are milked or their flesh is eaten. Large tracts of upland country in Indo-China, especially in the plateaus and certain provinces of Annam, offer conditions favorable to stock-breeding.

Though it has been a century and a half since France first made conquest of territory in Annam, the real beginning of French influence in Indo-China (1862-67) dates from the time when she seized and colonized Cochin China, the river plain down the southern tip of the peninsula which the Mekong inundates from June to October. There is, indeed, a network of waterways, which have been made to communicate with one another by means of natural or artificial channels. The humid warmth is all but unendurable to white men, the more so during the summer season when rain falls almost daily and mosquitoes breed malaria. Domesticated buffalo are used in the rice fields and for general transport, and the forest areas are made hazardous by the presence of tigers, leopards and deadly reptiles. Since the Khmer kingdom, which was at its zenith from the ninth to the twelfth centuries, included most of what is now Cochin China, we have had its earlier history with that of Cam-

bodia. Its later history follows that of Annam until the time of French occupation. In 1887 it was united with Cambodia, Annam and Tong-king to form the Indo-Chinese Union which preceded the existing political arrangement. It is interesting in this connection to note that in December, 1924, the governor-general initiated a "congress of the Indo-Chinese union," with extended financial powers, together with an increased share in the government for the natives. Possibly as a consequence of this extension of democracy, there is a larger demand for education than there are at present schools to meet it. Since 1917 French has been taught even in the primary schools.

Saigon, capital of Cochin China, has fine public buildings, a tree-lined boulevard and an extensive port, together with wireless communication with Bordeaux. Its neighbor Cholon is the larger city by reason of its Chinese, who comprise half the population. These live in assemblages of native "villages." Cochin China has

ANCIENT RIVALS OF THE FAR EAST

not only a good irrigation system but entirely modern rice granaries for its chief crop.

Laos, in the central interior, is a green jungle where tigers fill the natives with real and superstitious terror, elephants are caught and tamed as beasts of burden and alligators infest the streams. Monkeys swing from branch to branch, the prey of serpents whose fetid breath taints the pungent air, rhinoceroses wallow in the tepid mud, peacocks scream with their raucous voices in the watches of the night, and in the grassy savannahs small native horses race as warily as any of the wild folk. Here the teak forests supply a timber for export which has been found so durable that teakwood temples in Southern India have survived two thousand years. The road from Savannakhet to Dongha is the principal route to Annam and is open throughout the whole year.

Tong-king, snug up to the borderline of Southern China, was visited by French missionaries as early as the seventeenth century, though its modern development did not begin until about 1860. The state

practically occupies the basin of the Red River or Hong-Kiang, and Haiphong is a busy port from which exports of vast quantities of rice grown on the river delta are sent to China, besides which the city serves as the only outlet to the sea for Yun-nan in Southern China, which reaches it by rail. Sampans and Chinese junks travel up and down the waterways, the wharves are redolent of tropic fruits, coffee and tobacco, pepper, cinnamon, corn, hides and rubber; while ships flying the flags of Great Britain, France, Japan and other countries take on coal, limestone, or bales of such exports as silk and tea, after having unloaded their cargoes of metal tools and machinery, cotton thread and cotton tissue. Huge billets of Laos teak are hoisted aboard by cranes. Fish, too, are sent to China by the thousands of tons; for under French rule both salt and fresh-water fisheries have been developed.

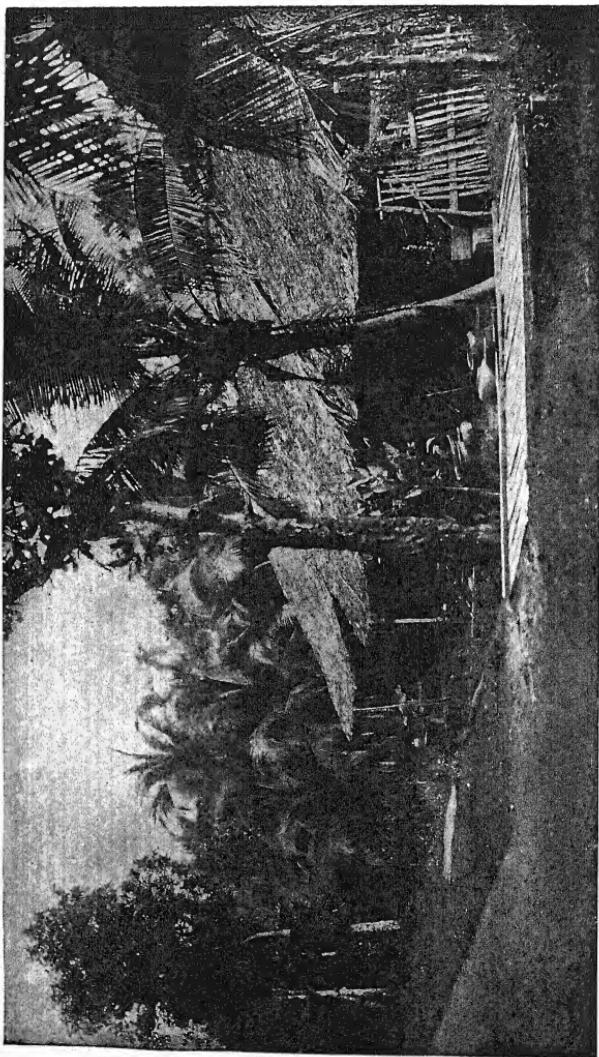
It might be mentioned in passing that for French Indo-China as a whole, the exports so nearly equal the imports as usually to make a fortuitous trade balance.

A great national road now runs from



STREET IN HAIPHONG, ON RED RIVER, THE PORT OF TONG-KING

Haiphong, a harbor town with electric power stations, though twenty-two miles from the sea, is the only outlet for Yun-nan, China, with which it has rail connections. Tong-king exports quantities of rice from the delta lands about the river mouth, as well as maize, hides, raw silk, cotton cloth and cement. It imports metal tools and machinery.



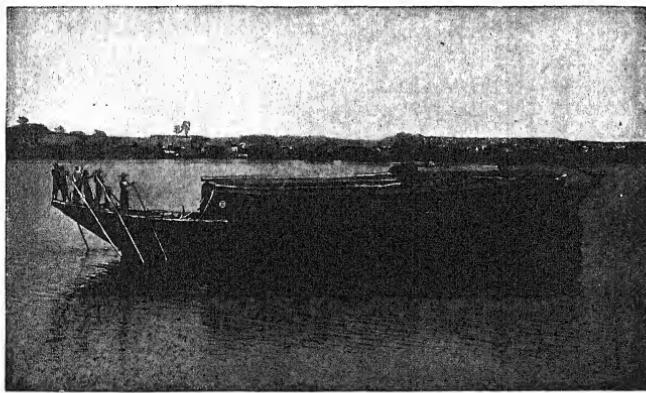
LOW-ROOFED NATIVE DWELLING EMBODIED AMID FEATHERY PALMS IN COCHIN CHINA

Cochin China consists mainly of a vast alluvial plain formed by the deltas of the Mekong, the Saigon, Great and Little Vico and other streams with which it is connected by canals. The Mekong inundates the country from June to October, besides which the French have installed irrigation and drainage works designed to combat drought and flood. The land is divided into small holdings and the natives cling to the methods and implements of their grandfathers. The raising of silkworms is, however, practiced according to modern scientific methods.



SPLENDID AND IMPOSING PALACE OF THE GOVERNOR AT SAIGON

Saigon, with its wide streets and shade trees, is a modern town, one of the finest in the East. It is connected by railway and electric cars with the important commercial city of Cholon, which, like Saigon, possesses rice mills and sawmills, soap factories, breweries, tile and brick works. The population of Cholon is largely Chinese who live apart.



RICE BARGE FLOATING DOWN TO THE MARKETS AT SAIGON

Bushby

Cochin China, at the southern tip of the peninsula, has daily rains in summer which make it fertile in the extreme. A good quarter of its total area is planted to rice, which yields two crops a year in favored districts. It is shipped in barges along the canals to the mills at Saigon and Cholon. Both river and sea fisheries are also important industries.

ANCIENT RIVALS OF THE FAR EAST

the Chinese border across Tong-king and on to the Siamese border of Cambodia, besides which there are motor roads, entirely passable during the dry season, traversing Tong-king and Cambodia on their way to Cochin China.

Tong-king is rich in minerals—coal, iron, salt, copper, zinc, phosphates—mined by natives working under French engineers, while the several towns hum with mill wheels. At Hanoi, the centre of the town is occupied by a lake spotted with islets on which stand colorful pagodas. The University of Indo-China, established in 1917, aims at turning out native lawyers, planters, traders, manufacturers and government assistants.

Most of the attendants are, as it happens, Annamese. There is also a French School at Hanoi, which is making important researches into the native history, language and art, and which has made searching studies and excavations of the ruins of Angkor. There is a European College, a College of Interpreters attended by native students, a cathedral, a theatre and a race-course. But the tourist will be equally interested in the local color, such as that of the many native streets with their wares colorfully displayed in open booths. These local wares include the output of silk and cotton mills, tile and ceramic factories, as well as the lace made by native women in their homes.

FEDERATION OF INDO-CHINA: FACTS AND FIGURES

THE COUNTRY

Is in the southeastern part of Asia, China on the north, Siam on the west, the gulf of Tonkin and the South China Sea on east and south. Also 5 states—Cochin China (area, 26,476 sq. mi.; population, 4,615,963), Cambodia, including territory around Battambang ceded by Siam in 1907 (area, 67,550 sq. mi.; population, 3,046,432), Annam (area, 56,973 sq. mi.; population, 5,989,302), Tonkin (area, 40,530 sq. mi.; population, 9,264,309) and Laos (area, 89,320; population, 1,023,314). Total, including Kwang-chow-an, 286,000 sq. mi.; population, 23,930,325, not including 20-25,000 sq. mi. taken by Siam from Cambodia and Laos.

GOVERNMENT

The five states were formerly administered by a Governor-General. In August, 1945, Annam, Tonkin, and Cochin-China united to form the republic of Viet-Nam, with its capital at Hanoi. The French Government in March 1946 recognized the Viet-Nam as a "free state within the framework of the Indo-Chinese Federation." Laos is an autonomous democratic state, whose government is administered with the help of French counsellors. Cambodia is a constitutional monarchy modeled after England's.

COMMERCE AND INDUSTRIES

Agriculture is the chief occupation of the people and the principal crop is rice. Other products are corn, tobacco, sugar, coffee, pepper, kapok and rubber. Livestock raising is important and fishing is actively carried on. The chief mineral products are coal, phosphates, zinc, antimony, tin, wolfram, graphite and lead. There are forests of rare hardwoods, bamboo, rubber, coconuts, dyewoods and medicinal plants. The most important

industry is rice-milling. In Cambodia, salting and smoking fish is the principal native industry. Raw silk is produced and is woven in Tonkin. The chief exports are rice (about 50% of the total), rubber, fish, coal, pepper, cattle and hides, copra, corn, zinc and tin ore, sticklac and teakwood, and the principal imports are cotton textiles, metal goods, machinery, kerosene and automobiles.

COMMUNICATIONS

The railway mileage is 2,093, three-fourths government-owned, and the total length of improved highways is 16,295 miles. There are 8,932 miles of telephone line and 9,687 miles of telegraph line.

RELIGION AND EDUCATION

Buddhism is the principal religion. The educational system includes French and native primary schools (7,141) in which there are about 519,000 pupils. There are also secondary and special schools. The University of Hanoi has 3 faculties.

CHIEF TOWNS

Hanoi, in Tonkin, capital of all Indo-China, population in 1936, 148,491; Saigon, the chief port and capital of Cochin China, 189,750; Cholon (Cochin China), 145,254; Phnom Penh, capital of Cambodia, 102,678; Hué, capital of Annam, 13,056; Vientiane, capital of Laos, about 28,000.

KWANGCHOWAN (*now CHANKIANG*)

This territory, formerly leased from China, was returned to China as of August 1945. It has an area of 325 square miles and a population of 300,000. The exports are straw sacks, swine, cattle, brown sugar and ground nuts and the imports are cotton yarns, matches and refined sugar. The port is free.

FORMOSA, CHINA'S ISLAND PROVINCE

Its Jungle Tribes of Savage Head-hunters

Formosa (Taiwan) was discovered by the Portuguese navigators who sailed along its coast in the sixteenth century. It is a beautiful land, but in its forests and among its mountains dwell tribes of fierce head-hunters. Most of the world's camphor trees are in Formosa, and the camphor workers must venture into forests where death may lurk behind every tree, for the tribesmen resent the intrusion of strangers. Japan, in her period of expansion and conquest in the Far East, forced China to cede her the island in 1895. During the fifty-year period of her occupation of the island, the Japanese fought constantly with the natives to protect the camphor workers, and never succeeded in making friends with the fierce tribesmen. The island was returned to China after World War II.

WHEN the Portuguese adventurers sailed up the China Sea in the sixteenth century, they sighted an island about one hundred miles off the mainland of China. Its dense forests, rocky coast and the high range of mountains that runs down the centre of the island gave it such an enchanting appearance that the Portuguese navigators called in the Beautiful Island—Illa Formosa.

As we sail along the east coast we cannot help being impressed by the beauty of the scene, the cascades gleaming in the sunlight as they tumble over the two thousand foot cliffs. Every now and then, as we round a headland, we get glimpses of valleys and ravines and perhaps of a tiny native village in a clearing.

Formosa lies in the volcanic chain that extends from Japan to the Philippines. It is one of a long line of islands which serve as a barrier to the Asiatic coast from the typhoon area in the warm Kurosiwo current. It is an oval island ending in a pointed tail at the south. Its area is just less than that of Hokkaido, and like some primeval monster of the deep, its back rises in a hump of mountain ranges. These reach farthest skyward in Mt. Sylvia, 12,480 feet above the level of the sea, and Mt. Morrison, named by the Japanese Niitaka or New High Mountain, 14,270 feet and higher than Fuji. While the mountains are not volcanic, there are steam and sulphur springs on the island. The higher slopes are shaded deep with pines, then a little lower, with gigantic Cryptomerias and Chamaecyparis. Below

six thousand feet the bush is composed of palms, banyans, cork and camphor trees, tree ferns and interlacing creepers, and is perfumed with lilies and gay with orchids. These forests are interspersed with all but impenetrable thickets of rattan or stretches of head-high jungle grass through which creep deadly reptiles and wild beasts. But the hill slopes are more dangerous, for there dwell aboriginal Malay tribes of savage, and often cannibalistic, head-hunters. Along the coast the climate is damp and altogether too hot for a white man, besides being malarial with fever-breeding mosquitoes. Off shore one sees coral and flying fish. The tourist who wishes to visit the tropic beauties of Formosa will find the climate in the north driest and best from October to December and that of the south in February and March.

The island, unlighted and unsurveyed, with its sheer cliffs on the one side and long shallows on the other, has been the scene of many a shipwreck, and until the missionaries came, about the middle of the nineteenth century, Formosa was known to white men chiefly by reason of the many wrecks that occurred along its coasts and the consequent treatment accorded the survivors by both the cannibalistic aborigines and the Chinese. Indeed, when the British brig Ann was lost off Formosa in 1842, forty-three of the fifty-seven persons on board were executed at Taichu. Over a generation later the crew of the shipwrecked Japanese junk Loo Choo was put to death by one of the tribes

FORMOSA, CHINA'S ISLAND PROVINCE



THE ISLAND OF FORMOSA

of the southern coast, and as the Chinese government declined to punish the culprits, the Japanese invaded the island in 1874, and war was barely averted.

Added to other drawbacks to shipping, violent typhoons occur from four to five times a year during which the wind has been known to blow at a velocity of 125 miles an hour, while the rain falls in torrents. Keelung in the north has known years when there were 242 days of rain.

The island has great wealth of camphor and other natural resources and has belonged to three nations in turn. In 1624 the Dutch built a fort on the east coast, near where Anping now stands, and there maintained a settlement for forty years or so. Now when the Ming dynasty ended in China, Ch'eng Chi-lung, a defeated adherent of the Mings, harried the coast as a pirate, but was finally cast into prison and died. His son Coxinga theretupon determined to leave the mainland and

crossed to Formosa, where he drove out the Dutch and took possession of the island. But in 1682 after K'ang-hi came to the throne he turned it over to the Chinese imperial government and Formosa continued a Chinese possession until the war with Japan in 1894-95. Since that date the Japanese have administered the island.

The early Chinese settlers, it seems, ousted the aborigines in no gentle manner from their immemorial hunting and fishing grounds. Therefore, when the Chinese went to the mountain forests for camphor or rattan, the savage hillmen laid ambuscades for them; and many a pig-tailed yellow head has been dried as a trophy. The head-hunters have not reformed: they menace the untracked wilderness to-day when there are roughly half as many Japanese on the island as there

are descendants of the original Chinese settlers. This is especially true of the eastern portion of Formosa. Green savages, Chin-hwan, and wild savages, Sheng-fan, the hillmen are called. They keep ferocious dogs for hunting panthers, boars, bears and deer. Their thatched huts are usually made of bamboo and have but one small window and a door which it is possible to enter only by stooping. Some of the tribes build their houses half underground and line the interior with slate quarried from the near-by hills.

The principal occupation of these savages is weaving. They cultivate millet, and the stores of grain are in charge of the women, who deal it out on a ration system. Among themselves, theft is almost unknown. They count on their fingers.

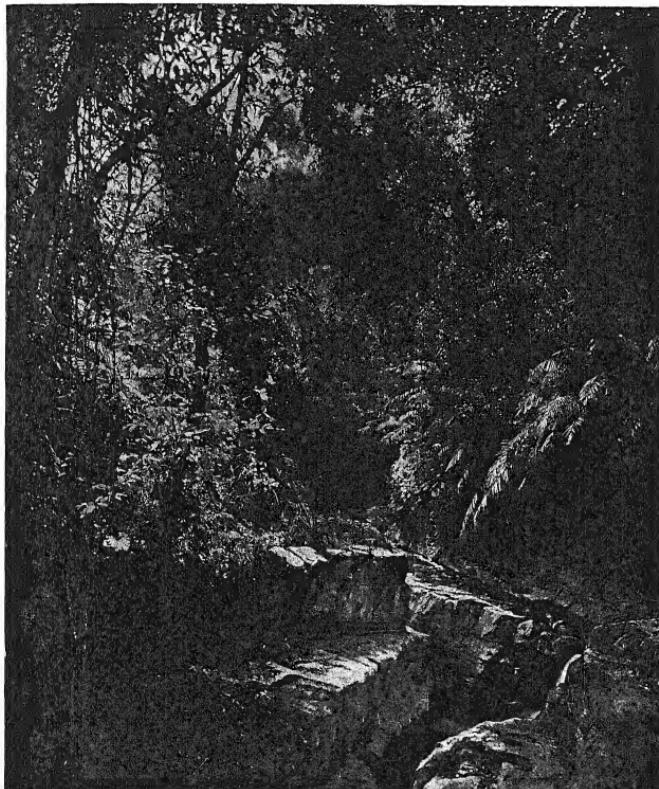
Such religion as they profess is confined chiefly to pleasing the God of Rain. They believe that when a man dies he must

FORMOSA, CHINA'S ISLAND PROVINCE

cross a bridge over a chasm, and that those who have been successful in war will pass easily, as will those who have been industrious and of use to the tribe. Others, who have not been good weavers, will fall in and so will never enter paradise. In troublous times it is the custom for a selected party to go up into a cave in the

mountains and there to sing and perform a weird dance. The echoes of their chants are interpreted as the sayings of the gods—indications of what the people are to do.

Among these head-hunters a human skull is regarded as a valuable kind of cup. A man may not marry until he has



WHERE TREE AND CREEPER STRUGGLE IN A FORMOSA FOREST

The grandeur of the scenery in Formosa can well be gauged from this photograph. Primeval forests of palms, banyans, cork and camphor trees, with tree ferns, interlacing creepers, and dense thickets of rattans, clothe the lower slopes. Higher up are pines, gigantic Cryptomerias and stretches of grass higher than a man's head.



Nippon Yusen Kaisha

EXPERT HUNTERS FROM THE NORTH OF THE ISLAND OF FORMOSA

These men are Atayals, Atayal being the name given to the group of tribes inhabiting the mountainous regions in the north of the island. The members of these tribes live mainly by hunting. Their lithe frames are well suited to enduring the hardships and fatigue experienced in tracking their quarry over steep mountains and through dense forests.



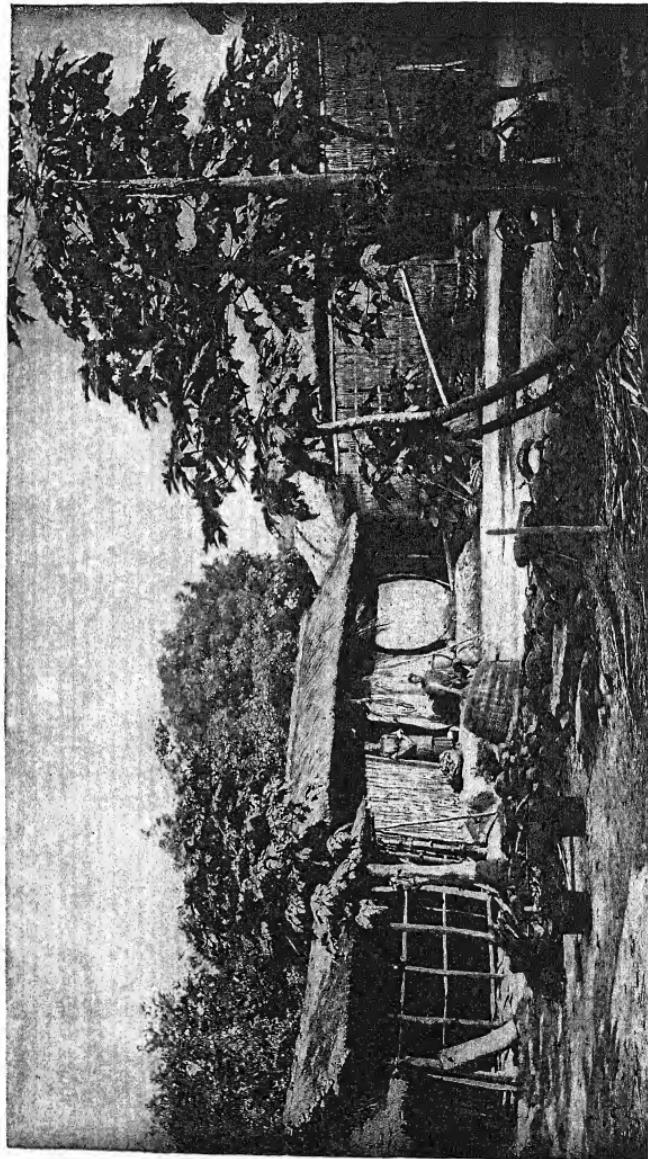
Nippon Yusen Kaisha

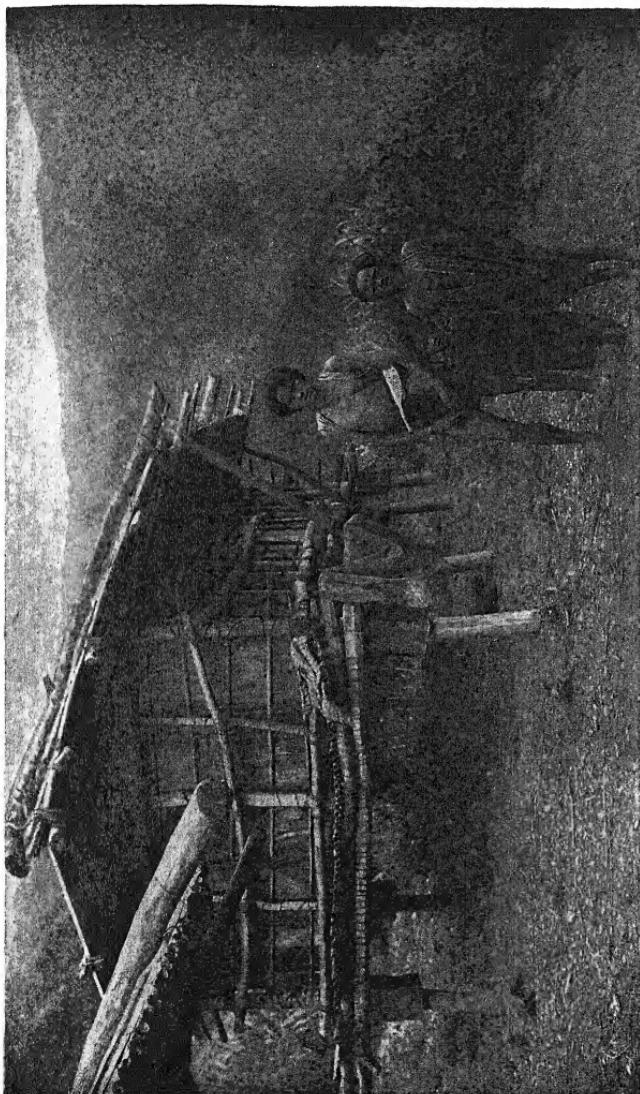
ATAYAL WOMEN WEAR MORE CLOTHING THAN THE MEN

As we can see on another page, the men's costumes are somewhat scanty, but the women wrap a square of cloth about their bodies and over their under-garments, and wear cloth gaiters. They weave the outer garment of China grass and decorate it with red, blue, and black wool, obtained by unravelling less prized blankets of foreign manufacture.

HOME OF A PEPAHWAN FAMILY: MEMBERS OF A TRIBE LIVING IN THE SOUTHWEST OF FORMOSA

On the plains in the southern and western regions of Formosa lives the group of tribes called Pepahwan. Ten tribes are included in the Pepahwan group, and they were partially civilized by the Dutch about three hundred years ago. When Formosa was part of the Chinese Empire they were absorbed by the Chinese, and it is very difficult now to distinguish between the two races. The Chinese called the Pepahwans Salkehuan, or domesticated savages, to distinguish them from the uncivilized aborigines. Their homes are made of bamboo.





ATAYAL VILLAGE BUILT HIGH UP ON A MOUNTAIN TO COMMAND THE VALLEY BELOW

Nippon Yusen Kaisha^a

The savages of Formosa are grouped into eight main divisions, of which the Atayals form one of the largest. All these tribes, except the Pehawans, are exceedingly warlike, so we shall find that most of the villages have been built in strong positions. The villages of the Atayals

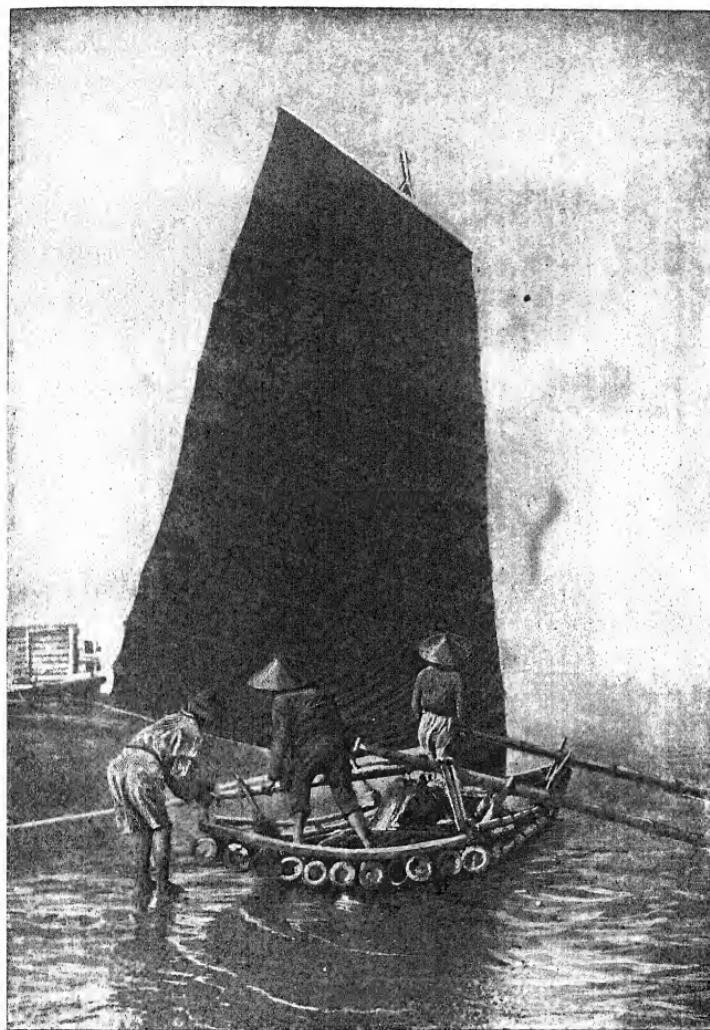
are small, those in the southern portion of the Atayal country generally containing about half a dozen huts. The houses are constructed of bamboo bound with grass or rush, and are raised upon posts, on the top of which are placed flat pieces of stone or tins to keep out rats.



Nippon Yusen Kaisha

HUT FOR A NEWLY MARRIED COUPLE OF THE EASTERN ATAYALS

Atayals living in the east of Formosa excavate the earth to a depth of about five feet and then build their houses in the hollows, so that these project only a few feet above the ground. In some of the villages, however, small huts, raised about twenty feet above the ground, are occupied by newly married couples for five days after the wedding ceremony.



© E. N. A.

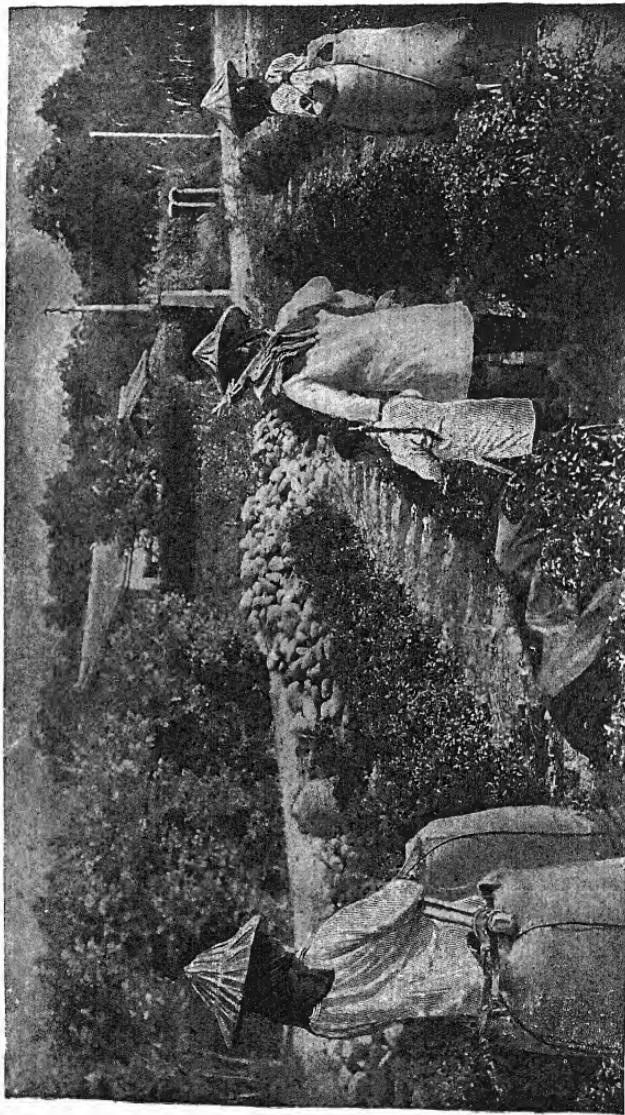
CHINESE FISHERMEN ON THEIR CLUMSY BAMBOO RAFT

This Ték Pai (Catamaran) has been constructed from eleven stout bamboos securely lashed together and strengthened by cross-bars. Though the craft looks somewhat frail, it has proved itself to be well fitted to sail the rough waters around Formosa. The fishermen are nearly all Chinese and are loath to use the motor-driven boats introduced by the Japanese.

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WOMEN IN MOSQUITO VEILS PICKING TEA ON A PLANTATION IN NORTHERN FORMOSA

Tea growing is one of the most important industries of Formosa. The Chinese introduced the plant and supplied most of the labor even when the Japanese operated the rich plantations and reaped the benefits. Women and children pick the leaves. The picture shows the kind of green and black, the familiar Oolong and Pouchong exported to Java.



FORMOSA, CHINA'S ISLAND PROVINCE

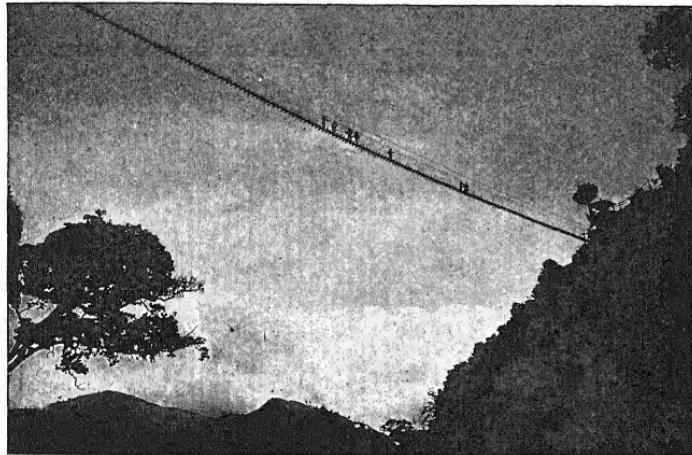
presented his intended bride with a number of skulls, for only after a certain number of heads have been placed beneath the foundations of their new house can they take up their residence. The finest form of decoration is not a picture, but the skull of an enemy. The customs in connection with courtship and marriage are curious. The young man takes a bundle of wood to the girl's home and leaves it in front of the door. When there are twenty bundles, he returns. If the wood has been taken in, it is a sign that his suit is accepted. In the marriage ceremony, bride and bridegroom sit back to back on the floor of the hut, dances and various rites are performed, then a slight cut is made in a leg of each and the blood is mingled. They are now supposed to have acquired mutually satisfactory temperaments.

Before setting out on a head-hunting expedition, the hunters consult the omens and follow the movements of a certain jungle bird, supposed to tell them

whether they will be successful or not. When the party has left the village, a sacred fire is kept burning day and night, all weaving is stopped, and the hemp is not even prepared for the loom during the absence of the warriors. If the expedition be successful, the heads are placed in the centre of a circle, food is put into their mouths, and wild dancing goes on all night. The successful warriors have a special mark tattooed on their faces; and boys whose fathers have been famous as head-hunters are also allowed this badge of honor.

Boys and young men must live in a large hut apart from the rest of their fellows until they are warriors or are married. The Formosans argue that this tends to make the men of the tribe hardy and accustomed to shifting for themselves.

Formosa has for long been the greatest camphor-producing area in the world. It has vast numbers of camphor trees, the product of which is valuable in medicine.



WHERE A SLIP MEANS CERTAIN DEATH IN THE GORGE BELOW Hose

The rattan and other creepers grow profusely in the tropical forests of Formosa, and the aborigines make frail bridges supported solely by rattan cables. To cross such a narrow, swaying footway, with only a rattan handrail to hold, is a terrifying experience, except for the aborigines, who are accustomed to walking along the brink of sheer precipices.



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ONE WAY OF TRAVELING IN THE INTERIOR OF FORMOSA

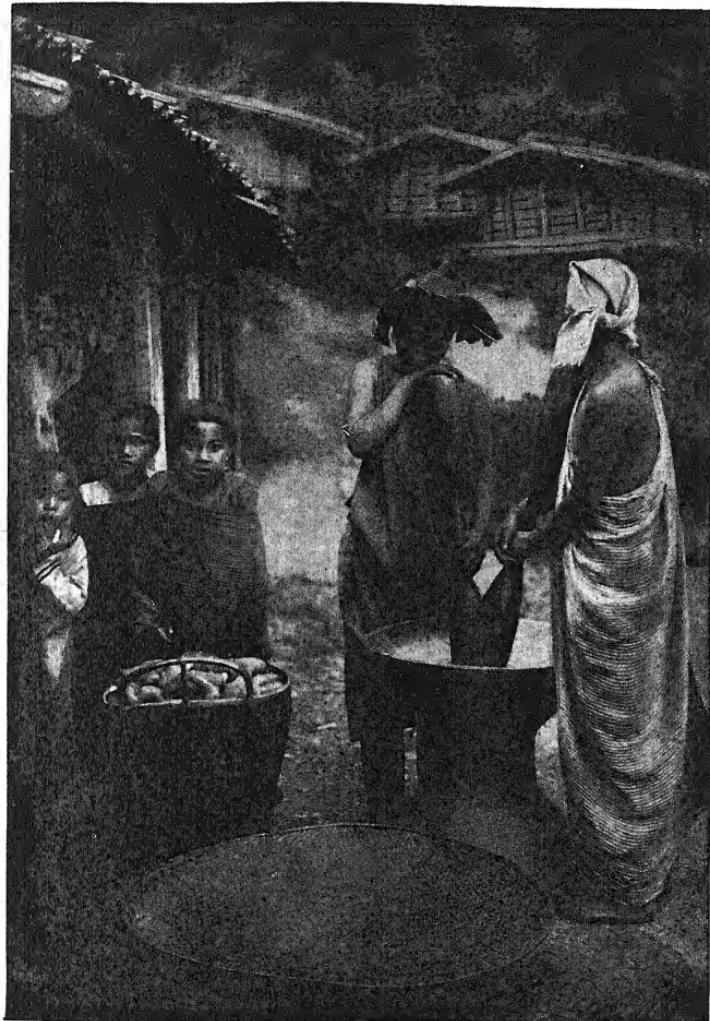
The Japanese have done much to improve communications on the island, but in the mountainous regions, where it has been impossible to build railways or to make good roads, light lines have been laid, over which coolies push cars carrying one person each. Here we see some Japanese officials traveling thus at the side of a well-worn highway.

in the making of celluloid and smokeless gunpowder, in protecting furs from moths and in many other ways. The best forests are situated along the northern hills, where the trees are exceptionally large and productive. Before the coming of the Japanese the method of extracting the camphor was wasteful. Vast quantities of trees were cut down, and only a little camphor was obtained by the crude system of refining. The Chinese had placed Formosa in charge of a viceroy appointed by the emperor, and he had control of all the camphor in the island; but he simply regarded it as a means of amassing a fortune. As a result, the savages in whose territory the camphor trees were found were so ill-treated that they often massacred the Chinese workers, whose

friends then murdered any of the tribesmen they could capture.

The Japanese then introduced scientific methods of dealing with the camphor trade. The trees were felled and the chips taken from them were refined by modern processes, so that there was very little waste. It is estimated that there are still eight thousand square miles of unexplored territory in Formosa, most of it forests of camphor trees. The early Chinese settlers knew the value of the camphor, and they constructed an embankment along the borderline of the native territory as a protection against the raids of the head-hunters.

The Japanese in their turn built a guard line through the forest. This included much of the country that had scarcely, if

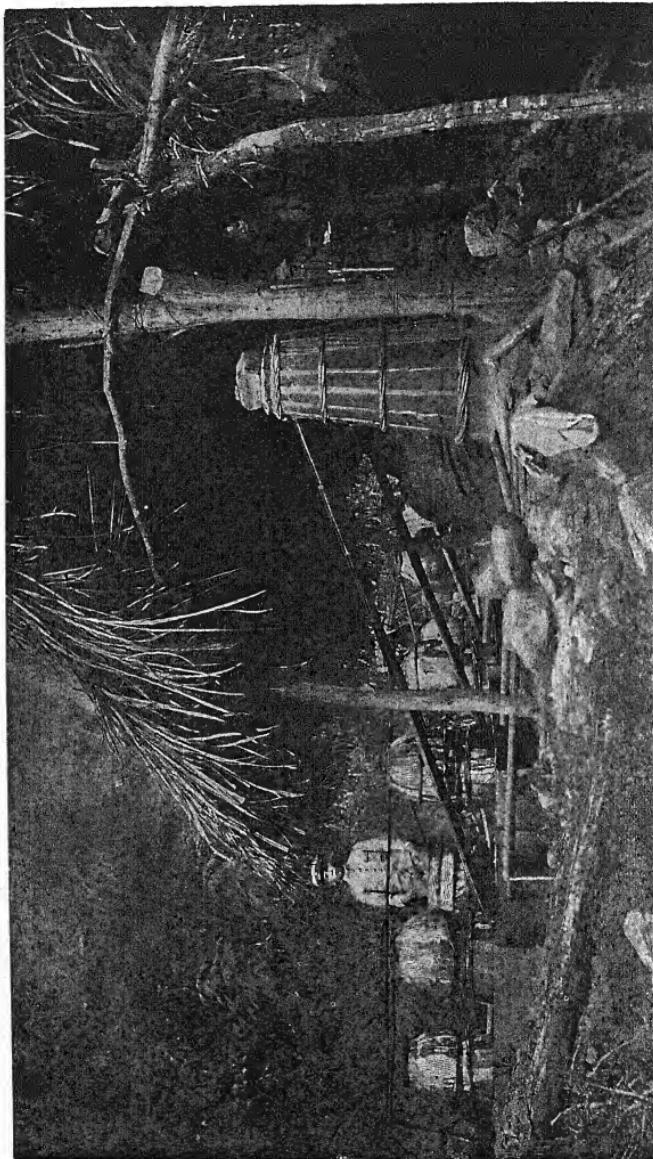


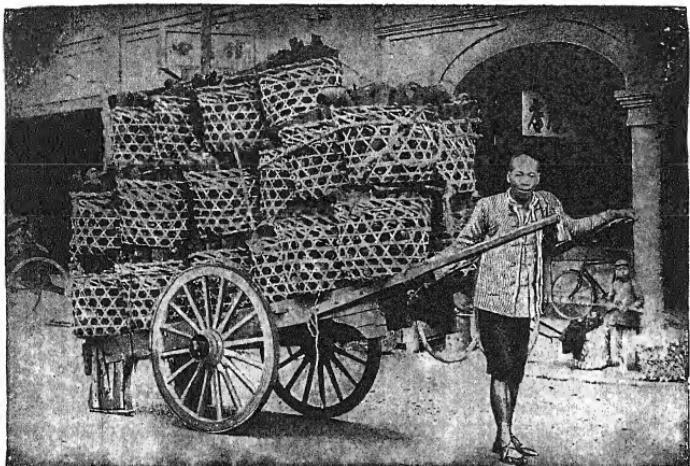
Nippon Yusen Kaisha

ATAYAL WOMEN POUNDING GRAIN WITH HUGE PESTLES

The Atayals who live among the high mountains of the interior eat ginger with their food, as they usually have no salt. They live chiefly on rice and millet, taros (starchy tubers) and sweet potatoes, venison and wild pork, eaten half raw. Their household equipment includes wooden mortars, pestles like heavy Indian clubs, and a variety of capacious baskets.

Formosa is the main source of the world's supply of camphor, and the industry became a government monopoly when the island was in possession of the Japanese. Wherever the camphor laurel grows, stills are worked. The chips are placed in retorts over boiling water; the vapor is piped into earthenware vats cooled by running water and it there condenses in the form of white crystals. Lumps of these crystals are placed in wooden troughs and the yellowish free essential oil drained off and taken to the refineries where it undergoes further treatment.





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A STREET IN TAIHOKU (TAIPE), THE CAPITAL OF FORMOSA

This coolie has a heavy load of camphor chips. Taihoku, with its two ports at the mouth of the river Tamsui, on the northwest coast, includes within its jurisdiction a foreign settlement outside its walls and a number of surrounding villages. The city contains the leading government institutions and a camphor factory in which quantities are distilled.



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CUTTING UP CAMPHOR WOOD AT A FORMOSAN DISTILLERY

Here the wood is being cut off in flakes preparatory to being heated to extract the oil. The industry has made mammoth strides since the days when it was in the hands of a few private individuals, the more so by reason of the growth of the celluloid industry, which it supplies. Under the Japanese it is conducted as a government monopoly.

FORMOSA, CHINA'S ISLAND PROVINCE

ever, been explored; for they had found that it was worse than useless to send military expeditions into the territory of the head-hunters. The tribesmen knew every inch of the ground and could prepare successful ambushes, whereas in this guerrilla warfare the Japanese soldier, hampered by his heavy equipment, made poor headway in climbing through the dense jungle.

The guard line is in the form of a wide open path, with small guard-houses at intervals, each garrisoned by four to six men. These posts keep in communication with each other by telephone, and the line is constantly patrolled. The head-hunters, however, occasionally penetrate the line and attack the workers in the camphor forests, returning with ghastly trophies.

Every effort is made by means of this line to get in touch with the natives and to pacify each tribe by peaceable means. The Japanese are even striving to induce the head-hunters to adopt farming as a means of livelihood. As this is achieved the safety line is advanced beyond the territory of the friendly tribe, and further tracts are thus available for development.

Under the Japanese there are government monopolies of camphor, salt, to-

bacco and opium. A good deal of opium finds its way to and from China by junk, although its use and manufacture in Formosa is now prohibited "except by license in the case of confirmed smokers." There are around 150 sugar factories in Taiwan, and sugar, tea and rice are exported in considerable quantities. The fisheries are being developed, and the artificial rearing of oysters and some other sea food is being encouraged. The government railway, amounting to between 600 and 650 miles, joins Taihoku with the rest of the island, besides which there are several hundred miles of private rails operated for the sugar companies and many miles of the hand-propelled cars shown in one of the photographs.

The Japanese in Formosa have their own schools, and the natives, theirs, besides which, one school has been established for the teaching of the Japanese language to the Formosans and the native languages to the Japanese.

The Pescadores (the Japanese Hokotos) are valuable to the naval supremacy of the Far East as they form one of the four bases of the China Sea—of which the other three are Port Arthur, Hong-kong and Shimonoseki. Japan's interest in these islands will therefore be clear.

FORMOSA (TAIWAN): FACTS AND FIGURES

THE COUNTRY

An island which lies between the Philippines on the south and Japan on the north with the China Sea on the west and the Pacific Ocean on the east. The area is 13,890 square miles and the population is 6,083,617 (1946). Taihoku, the capital, has a population of 340,114. In 1895 Taiwan was ceded by China to Japan. As a result of World War II, Japan surrendered control of the island to China in September, 1945.

COMMERCE AND INDUSTRIES

The agricultural products are rice, of which two crops a year are grown, tea, sugar, sweet potatoes, ramie, jute and turmeric. Camphor, the most important product, is worked in the forests. There are active fisheries. Industries include flour milling, sugar, tobacco, ironworks, glass, bricks and soap. Minerals include gold, silver, copper and coal. Most of the commerce is with Japan. The exports are tea, sugar, rice, camphor and coal and the im-

ports are cotton and silk goods, wood and planks, oil cake, petroleum and opium.

COMMUNICATIONS

Roads are being constructed, and there are 2,209 miles of railway. Length of telegraph line is 734 miles and length of telephone line is 2,946 miles. There are about 193 post offices.

EDUCATION

An educational system provides schools for the Japanese colonists and for the natives. Besides primary schools, there are normal schools, a medical school, an industrial school and a school for teaching the Japanese language to natives and native languages to Japanese. A university was opened in 1928.

DEPENDENCY

Pescadores, or Hokoto Islands, a group of 12 islands lying west of Formosa, is under the Formosan government. Their area is about 50 square miles.

THE LAND OF THE DRAGON

Some Glimpses of China

Among the legends of ancient times there is one that tells how Cadmus, a Phoenician, slew a dragon and, taking out its teeth, sowed them in the ground, from which as many armed men suddenly rose up and began fighting among themselves. The legend might be applied to the China of our day, where for a number of years civil war raged, as though some modern Cadmus had sowed dragons' teeth in the Land of the Dragon. China has been called by that name because the dragon is a favorite symbol in Chinese art. On the yellow flag of the old empire was an ancient dragon devouring the sun; but on the red flag of the republic a white sun shines in a blue field. In this chapter we tell you something about this ancient land of story, and of its emergence, after a long sleep, into a modern world, where it is once more a great power.

CHINA was for many centuries a far-off wonderland, a place of mystery. To Europeans, during the Middle Ages, it was known as "far Cathay," and many tales of its marvels and magnificence were told by the few travelers who managed to get a glimpse of it. To the Chinese themselves it has been "The Flowery Kingdom." They do not forget that their race was civilized long, long ago, while the people of all northern European nations were savages, so they have always regarded themselves as heavenly people—"Celestials"—and the rest of the world as barbarians.

As far as possible for many years they kept foreigners out of their country. However, as early as 1557, in return for aid given against pirates, permission was granted to some Portuguese to put up warehouses on the end of a peninsula at the mouth of the Canton River. The Chinese, thereupon, built a wall across it to keep the barbarians from mixing with the Celestials. This place, Macao, became a Portuguese colony, and has remained one ever since, but it was not really recognized by treaty as Portuguese territory before 1887.

Traders from England followed those from Portugal, after about a century; but it was not until after war with Britain that, in 1842, Hong Kong, an island off the Canton River, became a British Crown Colony. At that time, five other coastal towns, including two famous ones, Shanghai and Canton, were opened to foreign traders. These are known as the Treaty Ports. Later wars have given

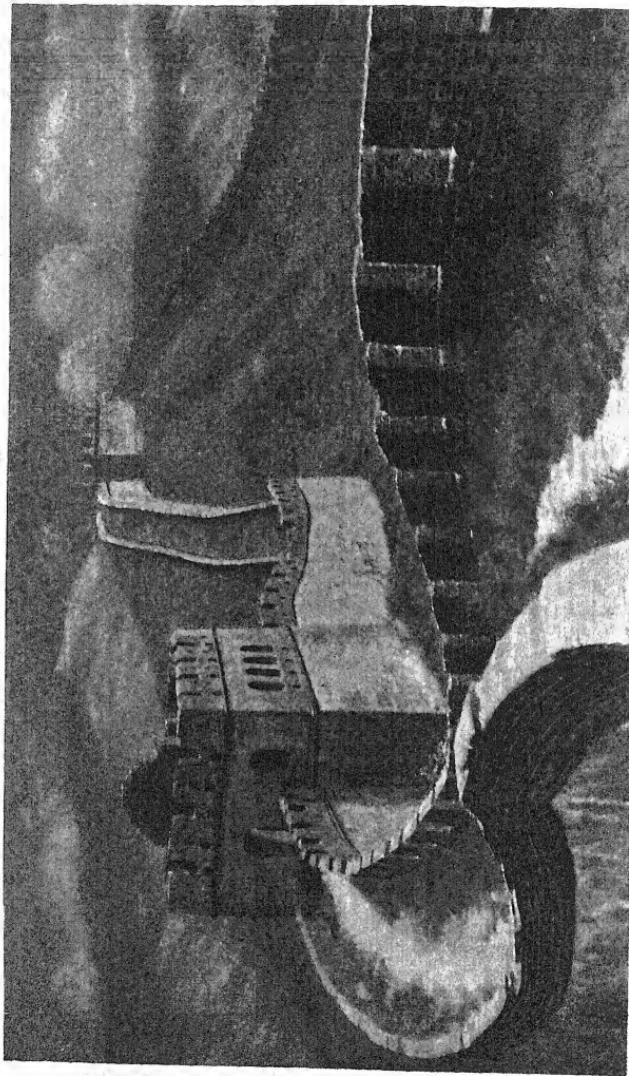
Korea and the island of Formosa to Japan, while both the Japanese and Russians fought for Manchuria. The number of the Treaty Ports was increased, and all the inland waterways were finally opened to foreign traders.

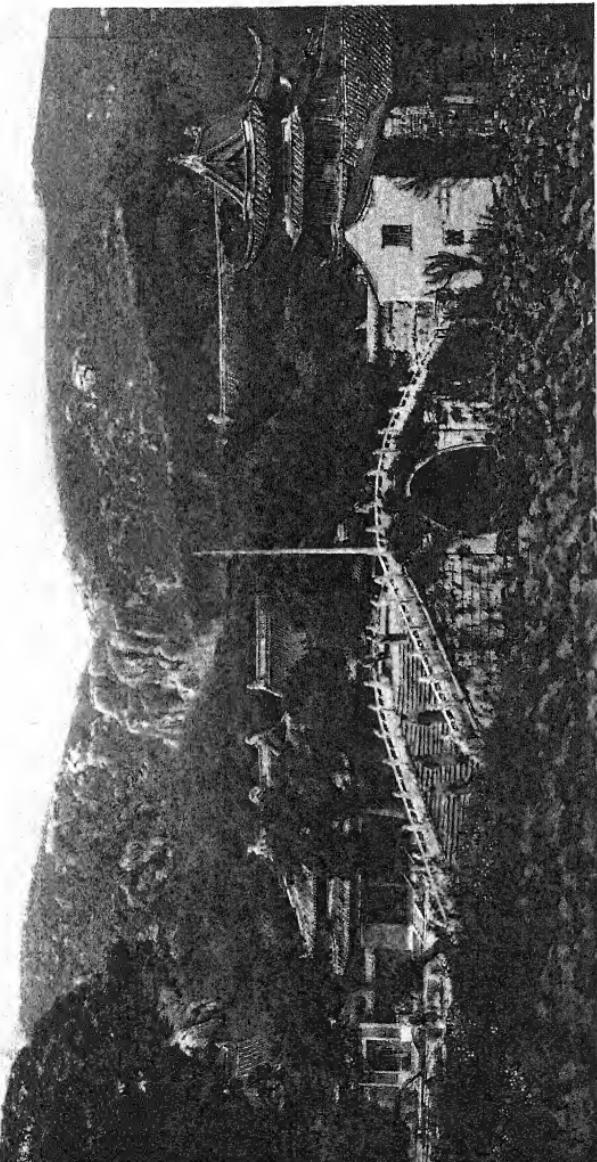
Who are these exclusive people, the Chinese, and what is the land they guard so carefully? The size of the Chinese Empire varied as new lands were conquered or old ones taken from it. Nor is it fixed and unchangeable, now that it has become the Chinese Republic, for various portions of the old empire are in a semi-independent position. The area under consideration here consists of the twenty-four provinces of China proper and the four provinces of Manchuria. The population is nearly as large as that of Europe. Ten provinces are larger than Great Britain; the smallest is larger than Ireland.

The Chinese belong to the great yellow race of mankind. They are small in stature, their eyes are almond-shaped and frequently slanting, their skin is yellowish and their hair black and straight. Coming into China about 4,000 years ago, though nobody knows whence they came, they drove the people already living there to the mountains of the western provinces, especially Yunnan, where millions of them still exist.

Early Chinese history, like that of other ancient nations, has a long period (over a thousand years) where tradition and fact cannot be disentangled. After this came nearly a thousand years more when development went on in a number

THE GREAT WALL OF CHINA was begun in the third century B. C., against savage invaders, was not altogether a success as a means of defence. The section at Nankow Pass, shown in this picture, seems to be in good condition; this is due probably to the fact that at points of special danger the structure was most strongly built and most often repaired.





CHINESE MONKS find quiet in this tree-sheltered holy place, with its pagoda and graceful marble bridges. It is situated on the island of Pu Tu, on which only monks may dwell. The island is especially dedicated to Kwan-yin, the goddess of mercy, who is said to keep a close watch over sailors. As a very great many of the Chinese earn a living on the sea and the rivers, the goddess is most popular, and many thousands of pilgrims visit the island. Some of them even travel long distances in the hope of securing their own safety and that of their relatives.

THE LAND OF THE DRAGON

of separate feudal states more or less under an emperor. Finally a strong ruler of the third century B.C. drew these states together under his firm hand. Soon Shih-Hwang-ti, "the first universal emperor," brought an end to feudal conditions, made canals and roads, and (about 220 B.C.) started the building of the Great Wall, to keep out barbarians. During the feudal period, silk had become an important product, some of the finest bronzes had been made, Confucius (Kung-fu-tze) and other great teachers had lived, and masterpieces of literature had been written.

A Glorious Age in China

Looking over centuries of advancing civilization, during which paper was invented, the first printed book was produced and navigators were beginning to use the compass, we come to the thirteenth century A.D., when Jenghiz Khan and his Mongols overran northern China. His grandson, Kublai Khan, after overthrowing the Chinese rulers, made himself emperor, reigning with great splendor at Peking. But in 1368 the Mongol rule was ended, and the Ming dynasty, last of the Chinese imperial line, held control until 1644. This was a time of notable expansion in porcelain-making. But China now began to lag behind Europe. Shutting her doors to the outside world, the nation lost creative force.

Again came an invading force from the north, Manchu Tatars, some of whom had been living in northern China for centuries. Their leader ascended the throne at Peking in 1644, and at this time the Chinese began to wear the pigtail—a queue, with the front of the head shaven—as a badge of Tatar sovereignty. Nearly three centuries later, during the revolution, queues were cut off in token of release from imperial rule.

An Old Empire Comes to an End

The current of foreign trade thrust into China's ports (as we have already noted) swept the government and the people into the stream of world relations. During the nineteenth and early twentieth centuries, wars, treaties, "concessions" (lands set

apart for foreign residents), railways built with foreign capital, reaction to neighboring Japan on one side and Soviet Russia on the other, strong pressure of outside thought and customs—a crowd of disturbing and arousing experiences brought about revolution. In 1911 the Manchu dynasty fell; in the following year a republic was set up. For the sake of harmony the great leader of revolt, Dr. Sun Yat-sen, consented to let Yuan Shih-kai become the first president.

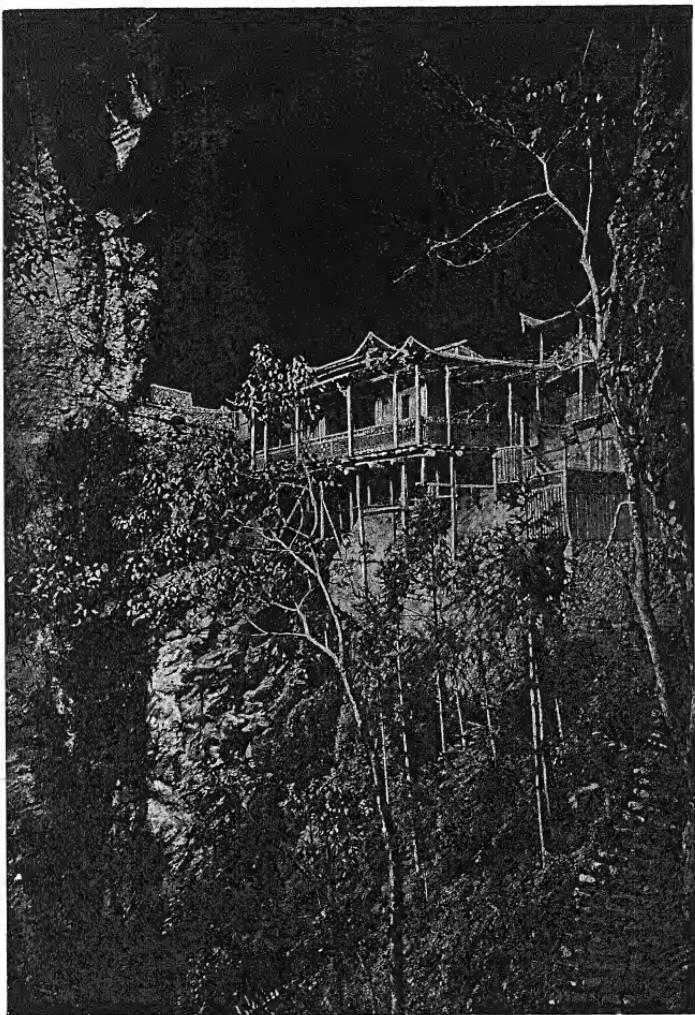
Yuan proved to be highhanded; soon the Kuomintang or Nationalist Party, that had been organized by Dr. Sun, was in revolt. Yuan succeeded in crushing this rebellion, only to face another crisis. In 1915 Japan made her notorious Twenty-one Demands on China—demands that would have reduced that unfortunate country to the status of a satellite state. Thanks to the vigorous protests of Great Britain and the United States, the original demands were greatly modified. Yet in yielding to them, as she now did, China enabled the Japanese to win a foothold in the land.

Yuan Shih-kai died in 1916 and was succeeded by the well-meaning but weak Li Yuan-hung. In the following year China entered World War I on the side of the Allies. She could not contribute much to the Allied victory and did not benefit particularly as a result of the negotiations that followed.

Chaos in the New Republic

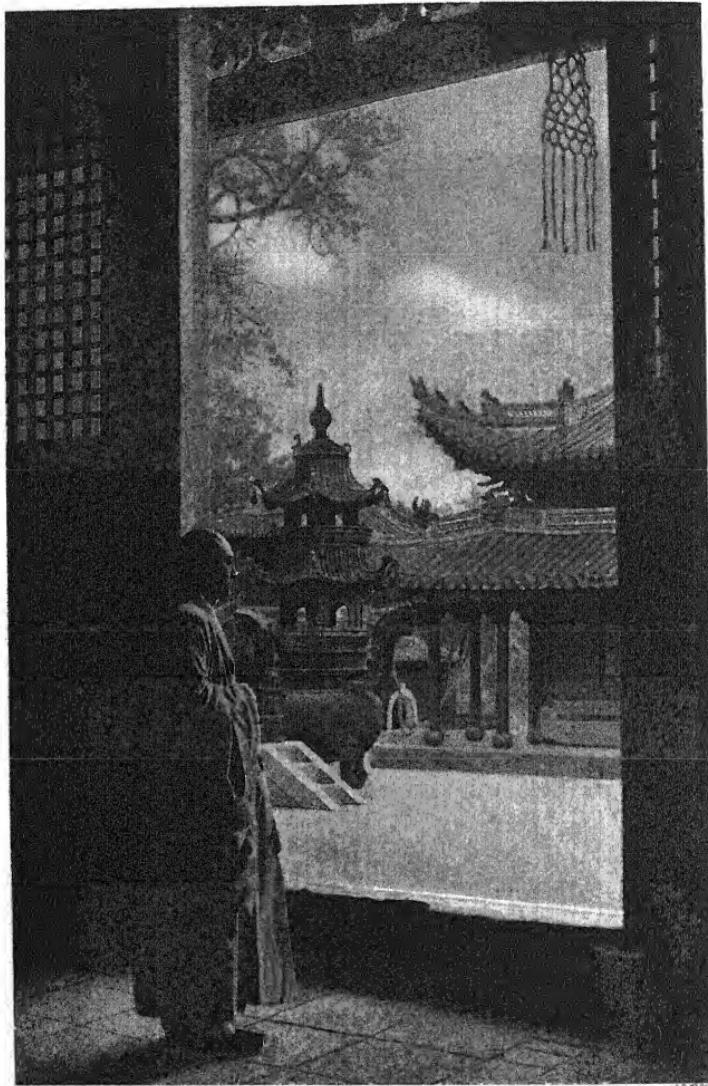
In the meantime conditions had become chaotic. The Kuomintang had set up a separate government in the South, with the capital at Canton; the government of the North had become constantly weaker. The governors of certain provinces raised their own armies and became *tchukuns* or war lords. They fought constantly against one another as well as against the governments of the North and South. The devastation caused by civil war made millions homeless; banditry flourished in the ravaged areas of China.

Sun Yat-sen died in 1925. His disciple, Chiang Kai-shek, commander of the Kuomintang army, took steps to unite



MONASTERY OF YUEN FU BUILT IN THE FACE OF AN ABYSS

About seven miles from Foochow in a mountainous wooded district is this wonderful monastery, built at the mouth of a cavern in the face of a precipice and reached by very worn steps. Only three monks live there, but many pilgrims visit the place. Water comes from a spring above through the pipe of bamboo sections on the left.



PRIDEAUX

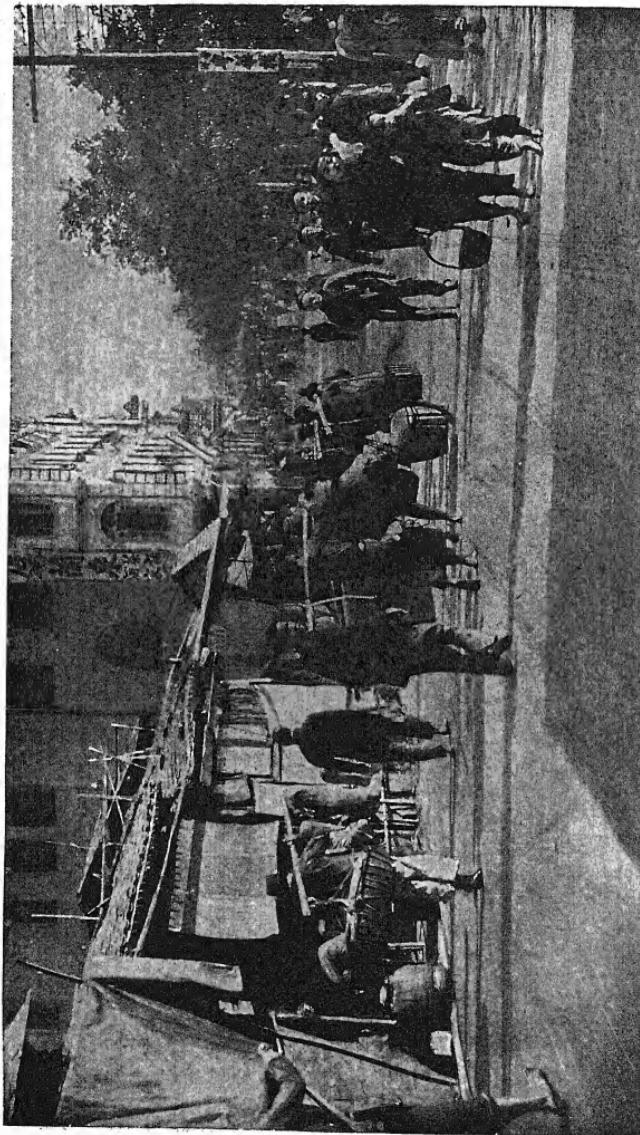
A YELLOW-ROBED PRIEST looks from his monastery on Pu Tu island. He is one of the priests of Buddha, who pass their lives in prayer and study, and depend on offerings of religious people for food and clothing, and often for a place to sleep. A great part of the population of China follows the teachings of Buddha, although this religion had its origin in India.



PRIEUR

THIS HOLY MAN of China is very careful of his own comfort. Although the priests of his order are supposed to go barefoot and in rags, he wears thick felt slippers and an ample robe. This is made of patches sewn together to give it some slight resemblance to a beggar's cloak, but being of padded silk it loses none of its power to keep the wearer warm.

Jones
NATIVES HURRY BY IN A BUSY TREE-BORDERED STREET IN THE EUROPEAN QUARTER OF CANTON
Canton, which lies on the Pearl River, is the great port of southern China. Even those parts in which the natives live are clean and well built, as Eastern cities go, and trees, temples and pagodas make the city attractive. Among the temples is one that contains five hundred gilt figures, all different, supposed to represent genii or spirits. The visitor is told, however, that one of them, with hat and moustache, is Marco Polo, the Venetian traveler who came to China in 1271, and gained the respect of many great Chinese.



THE LAND OF THE DRAGON

all China under his rule. He conducted a fierce campaign against the Communists, who had become influential in the South; then he marched on Peiping (Peking). By 1928 the country was ostensibly united; the capital was set up in Nanking. However, internal strife continued. Chiang engaged in ceaseless fighting against the Communists, who were strong in certain districts; moreover, he had but slight control over certain war lords.

To internal difficulties was added the threat of foreign domination. In the year 1931 the Japanese began to occupy rich Manchuria. By 1932 they had overrun the entire area and had organized it as the puppet state of Manchukuo. Japan continued to extend her influence in northern China. The Chinese did not dare to resist by force of arms, but they seriously hampered the Japanese by organizing passive resistance, while they prepared for future attack.

The Japanese Attack China

At last the Japanese, exasperated, determined to crush China; in July, 1937, they launched a terrible attack against that country. In the months that followed China lost her seaports one by one; her capital, Nanking, was captured; a good deal of territory in the interior was occupied. Yet instead of crushing China, the Japanese invasion resulted in uniting the various elements within China as never before. The Chinese resisted fiercely. The capital was removed to Chungking, in the province of Szechwan. Machinery from factories in the East was set up in the West, and small co-operative industries began to supply the heroic Chinese armies in the field.

After December, 1941, the Chinese had Great Britain and the United States as allies in the struggle against the invader. Japan conquered the British crown colony of Burma and closed the Burma Road along which supplies for China had come in a fairly steady stream.

Japanese success in China proper was serious. Large areas of the coastal provinces were occupied by the Japanese invaders. Under surrender terms of World

War II Japan returned to China all the seized territories.

China has been absorbing Western ideas rapidly in the present century; yet great numbers of Chinese still cling tenaciously to the customs and to the religion of their ancestors. There are three main religions in China—Confucianism, Taoism and Buddhism. Confucius was a wise man who was born in 551 B.C. and taught a beautiful rule of conduct, similar in some respects to that of Christ. There is at least one temple to Confucius in every Chinese city, and his teachings are known throughout the country.

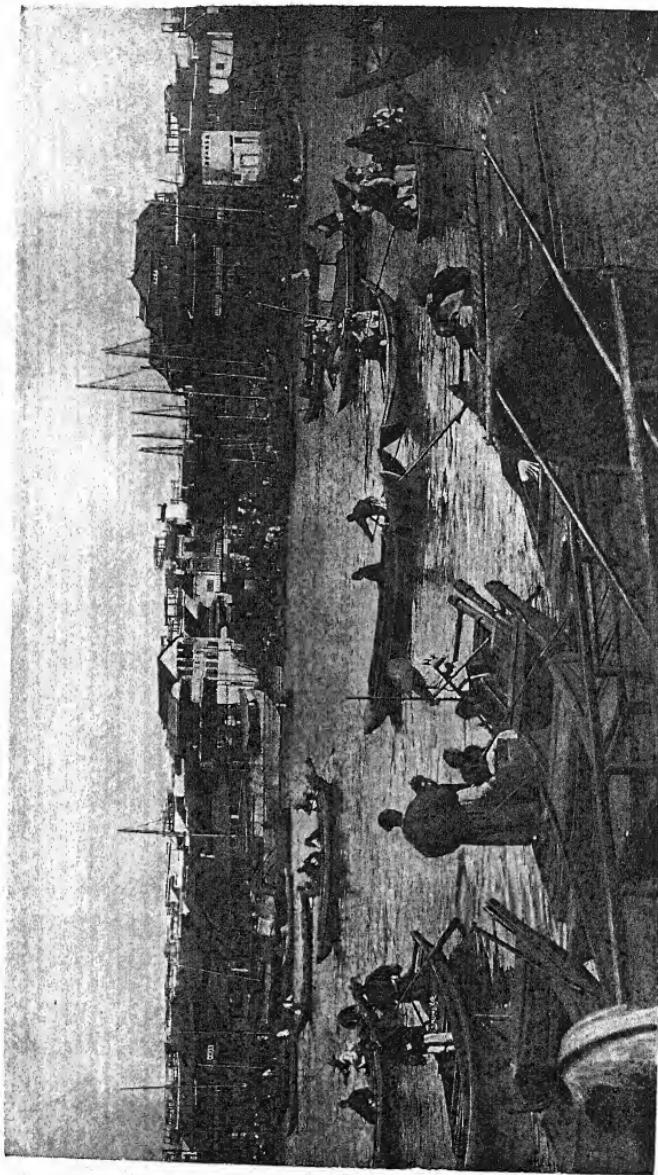
A Contemporary of Confucius

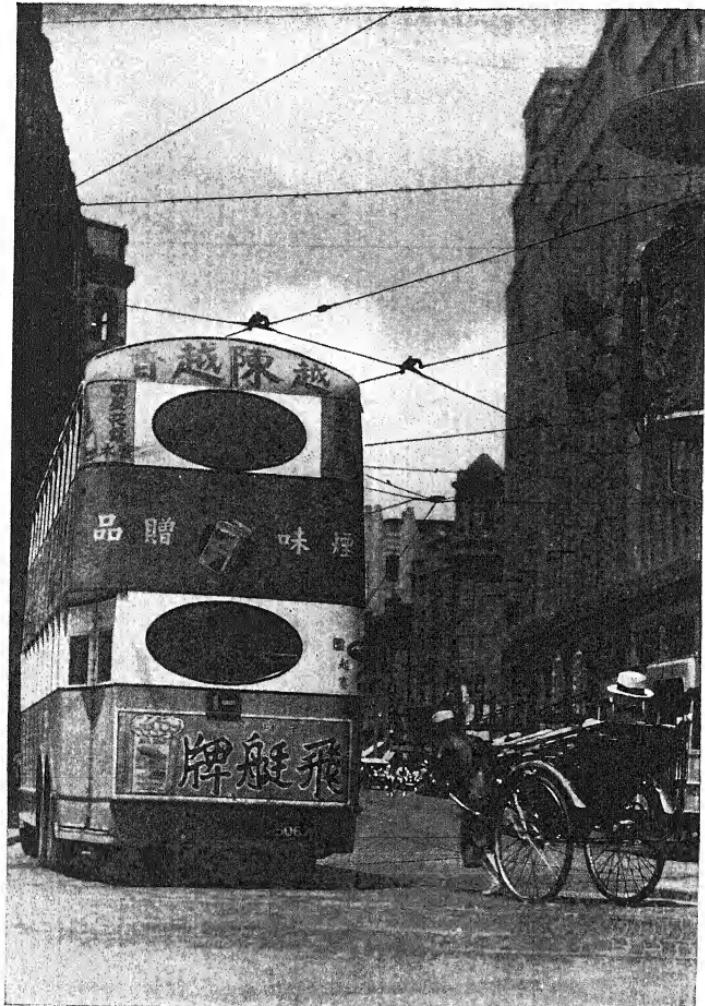
Lao-tse, the founder of Taoism, who lived at the same time as Confucius, taught the way by which mortals should in time become immortal. This teaching has degenerated into a belief in omens and charms, in lucky days, soothsayers and magicians. It includes the worship of idols and of various spirits, such as the god of the city—for every city has its own god—the spirit of the household, the spirit of the mountains, and so on.

Memorial buildings called pagodas, of which there are nearly two thousand in China, are believed to bring good luck to places near by. They are usually constructed of brick. The most famous of them all, the green and white Porcelain Tower of Nanking, had at its summit a gilt ball from which were hung on chains five large pearls, each of which was supposed to protect the city from one of five disasters—floods, fires, dust-storms, tempests and disturbances among the citizens. From the eaves of the nine stories of the building were suspended many bells and lanterns. This beautiful tower, built by the son of the first Ming emperor, in honor of his wife, was entirely demolished in 1853 during the Taiping rebellion.

Buddhism, the third great religion, has its temples, wayside shrines, monasteries, nunneries, and sacred mountains. Shansi, in the north of China, has the sacred Wu-tai Mountains, where there are numerous temples to which pilgrims throng from all parts of China and Tibet in the hope

AT HANKOW BUSY CHINESE FLIT ABOUT THE WATERS OF THE YANGTZE KIANG IN THEIR BOATS © E. N. A.
Hankow is one of the most prosperous cities of China, having a large trade, mainly in tea. The city is conveniently near the districts which produce tea, cotton, silk and rice, and the Yangtze Kiang enables Hankow merchants to ship their goods cheaply and directly to Shanghai, all the rest of the world *farther*.





Courtesy, American President Lines Ltd.

NOISES OF A MODERN CITY VIE WITH TEMPLE BELLS IN SHANGHAI

Here we see both new and old methods of transportation in a busy street which runs through the International Settlement in Shanghai. Not far away there is a teeming native city with temples instead of great stores, hotels and modern buildings. European residents are protected by their own police and army.



CARTER

A GENTLEMAN OF SHANGHAI reads his paper in the open air. Formerly a Chinaman must be a scholar to be able to read at all. To use any of the several varieties of the written language—all different from that spoken—he must learn thousands of characters, one for each word. Now a simplified system, representing the spoken language, is being taught.



PRIDEAUX

A CHINESE ACTOR, in dress that is rich and historically correct, plays the part of the heroine. In modern China, as in the England of Shakespeare's day, women do not appear on the stage, so that men and boys have to take the female parts. Some Chinese plays, usually the most popular, are long, and several days may be needed for their performance



Courtesy, Trans-Pacific News Service, Inc.

MEN OF YENAN HOME DEFENSE ORGANIZATION DRILLING

These Chinese civilians, mostly farmers and laborers, drilled constantly to assist the Chinese Army of Generalissimo Chiang Kai-shek in defending their homeland against the Japanese. The blood-red tassels on their spears symbolize national resistance to the invaders. Men like these have been valuable guerrilla fighters in many provinces.



Courtesy, United China Relief

GENERALISSIMO CHIANG KAI-SHEK REVIEWS SOME SCHOOLBOYS

Even during the long war, China's education continued. Schools and universities were moved into the unoccupied interior. Boys studied military sciences, and girl students learned nursing, along with their other studies. It is largely by raising the level of education that China has become a great modern power.

THE LAND OF THE DRAGON

of witnessing the reputed miraculous opening of a golden lotus flower. Buddhist priests are called upon chiefly for the ceremonies attending birth, death and burial.

The Worship of Ancestors

The really national religion of China, however, is the old heathen religion of "ancestor worship." When grandparents or parents die the names of the dead, with all particulars, are written on a piece of wood which is known as the ancestral tablet. This is put in a place of honor in the home by the eldest son, who burns incense before it and conducts family worship for the departed spirit. The coffin containing the body is covered with a pall—red for men, blue for women—and taken to the family grave. The family follows, led by the eldest son and accompanied by neighbors and friends, the younger relatives in white—one of the colors of mourning. At the grave firecrackers are set off and sometimes a theatrical performance is given.

The mourners carry along food, paper money and either models or paper cuttings of the chief objects used in life. These, it is believed, the spirit will need in another world. The Chinese imagine that every dead person has three souls, each of which must be worshiped, at regular intervals, with offerings in the home, at the grave and in the temple of the city god. If this is not done they believe the spirit will be unhappy in the other world and that it will therefore make the descendants of the dead person miserable on earth. Mourning lasts for three years.

Importance of a Son

As the worship of an ancestor must be conducted by a son, people without sons adopt boys, lest they should die with none to worship them. Every rich family has an ancestral hall in which the tablets are stored and family records kept. Here in winter the Feast of Ancestors is held. Wine, fruit and other delicacies are offered at the shrine and are afterward consumed by the family.

Let us look at an old-fashioned home and see how the children pass their lives.

At the birth of a son there is great rejoicing, and ginger is hung at the street door to ward off evil spirits or strangers who might bring the child ill-luck. The new-born baby is wrapped in old clothes belonging to some grown-up, and may be made ill by being fed on a sweet cake.

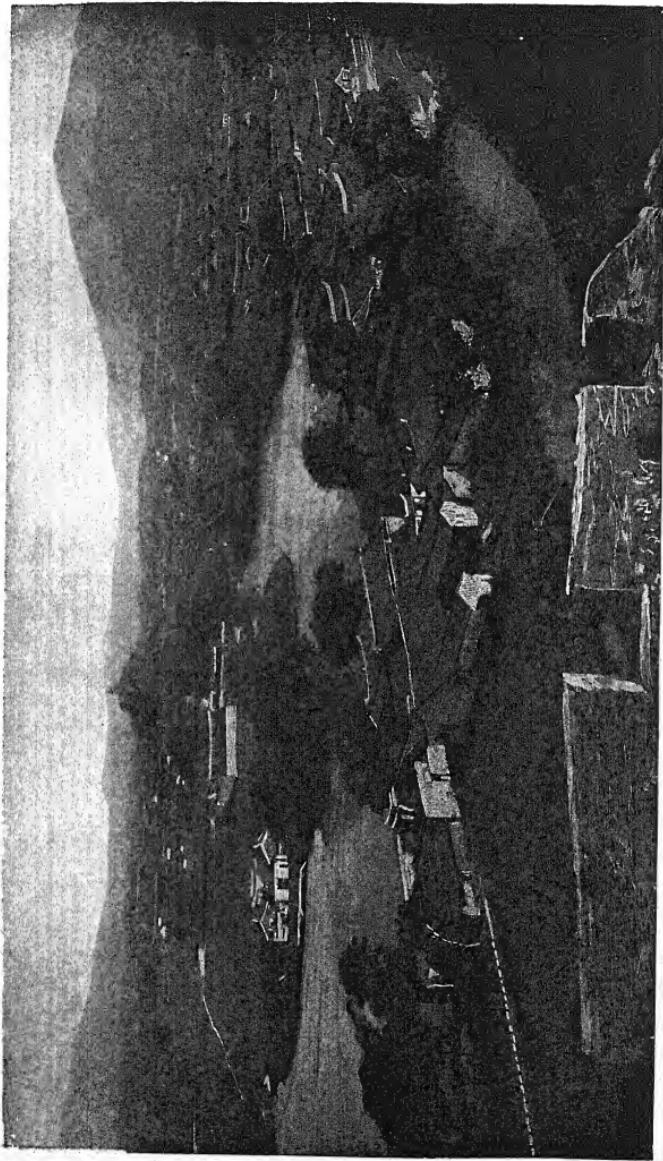
When the child is nearly a month old his head is shaved. This is a very important day is his life. He is given a name, dressed in fine new clothes, and carried by his father's mother to the temple, where offerings are made and the gods are thanked for the gift of a son. A feast known as the "ginger dinner" is given to friends and relatives. The invitation card is an egg colored red. Men and women do not dine together in China, so the men are feasted at a restaurant, the women in the house. Pickled ginger and colored eggs are always eaten at this feast, and every guest brings a present.

Celebrating the New Year

As the boy grows up he is dressed like his elders in tiny coat and trousers—usually of red, the lucky color. Children's birthdays are not kept up. A baby is counted as one year old at birth, and he adds on another year when the New Year comes in, so the Chinese New Year's Day, which, like our Easter, is a movable date, is everyone's birthday and a general holiday. Everyone puts on new clothes, fresh red paper mottoes are pasted on the doors, fruits and sweet-meats are placed on the tables and at night there are fireworks. In order to have a free mind, one is expected to have all his debts paid before the day arrives.

On the first full moon of the New Year comes the Feast of Lanterns; on that occasion lanterns of all sorts and sizes, lanterns in the shape of dragons and fishes, are hung up everywhere in the streets and over the doors. Another feast is celebrated by a family picnic, and in the summer comes a gala day on the water, the Dragon Boat Festival.

When the boy is old enough he will begin his education. If he be the son of rich people he will have tutors; or he may go to a school, where, if intended for ap-



FROM THE RAMPARTS OF THE OLD WALLED CITY OF WENCHOW BY THE EASTERN SEA.

In the south part of the maritime province of Chekiang, and more than 1,500 miles from Peking, the Treaty Port of Wenchow faces the common estuary of the Waitsieki and the Quok rivers. There are many tidal canals that flow through the town, and the tenth century walls which

surround it are about four miles in length, over 30 feet high and about 12 feet thick at the top. Wenchow has a considerable trade with Hangchow by way of the Tsiantang and its tributaries. The port was opened for foreign trading in 1877 and has a population of about 630,000.

THE LAND OF THE DRAGON

official position, he will have to study hard. The ambition of many Chinese boys is to serve their country in some official capacity.

That is the life of a boy of the middle or upper classes. If, however, he belongs to poor people he will get little or no education—hardly a quarter of the people can read—and he will soon become a laborer working in the fields or the factories, early and late, or a coolie (porter) carrying heavy burdens on his back or hanging from each end of a bamboo pole, slung over his shoulders.

The baby girl gets a different reception from that of her brother. If the family is very poor, she may possibly be killed at birth, or later sold as a slave, so that there may be enough food for her brothers. Not so very long ago, every little girl of five or six years whose fortune was not desperately poor had her feet pressed into a most unnatural shape and stiffly bound so that they could never develop. Otherwise, she would be utterly out of fashion and could not hope to get a husband. How this painful custom started is unknown, but it is said to have originated with an em-

press whose feet were deformed. It is not entirely abolished yet.

The average girl has to work hard. One day her parents sell her to the parents of some young man. Then she receives presents and new clothes and at last the best man comes from the bridegroom bringing with him a red sedan chair—"the wedding chair" it is called—and hands the bride an invitation on red paper.

Dressed in her best, her face covered with red silk, she enters the sedan chair. No matter how hot the day, she is shut up tightly to keep her from evil spirits, and is taken in procession, with much din and rejoicing, to her new home. The bridegroom opens the door of the chair and the bride is carried into the house, where the red veil is removed. Three days of feasting and rejoicing follow with many ceremonials, one being that the bride, who henceforth must obey her husband's parents, has to serve them with a meal and wait upon them.

But, among the most striking changes, where Western influences have been at work in China, is the refusal of young women to fit into the old model. Even



NANKING, CHINA'S "SOUTHERN CAPITAL" BY THE YANGTZE

Nanking, long famous for its art and literature, history, commerce and manufactures, became capital of the empire in the Ming dynasty. Here the first president of the Chinese republic took his oath and in 1928 the city was made capital of the Nationalist government.

For long years Japan occupied the city during her period of aggression.

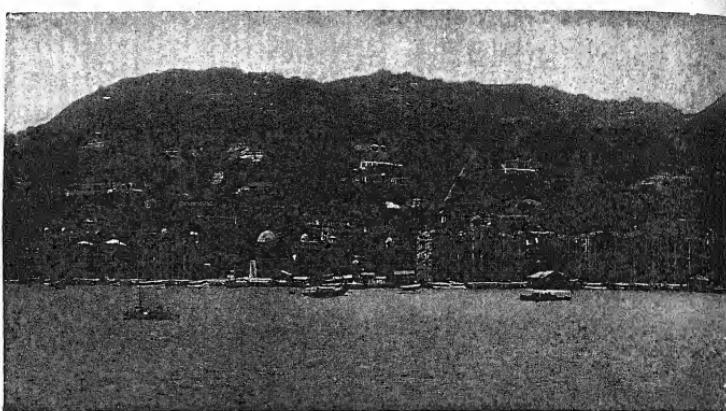


BRIDE AND BRIDEGROOM alike dress in gorgeous costume for the wedding. The young man and his parents arrange the marriage with the parents of the future bride, and husband and wife do not usually meet until the wedding ceremony. The Chinese wife exchanges the life of a servant in her father's house for a similar life of drudgery for her husband's family.



FRIEDEAU

GRANDMOTHER AND GRANDSON enjoy the air together. The birth of a boy is always welcome in a Chinese family, and from his earliest days he has infinitely better treatment than a girl. It was once not uncommon for parents to kill a girl baby, or to sell her as a slave after a few years. Some very little girls work long hours in the silk factories.



VICTORIA, HONG KONG'S CAPITAL, BETWEEN MOUNTAIN AND SEA

Hong Kong is really the name of an island and a colony, not of a city as we have perhaps supposed. The city itself is called Victoria, in honor of the queen; but the name is used only in official matters. The Chinese call the place "Fragrant Streams and Good Harbors." Here below Victoria Peak is the town fronting on its bay on the northern side of the island.

when they wear the native costume, they often live very different lives from the women of the past—taking an active part in public affairs, becoming doctors, nurses, teachers, even actors (an unheard-of thing until our own day). In many cases, they have put on the dress of their European sisters and have bobbed their hair, in spite of laws and restrictions.

Modern educational arrangements, the foundations of which were laid by the mission schools, are responsible for much of the changed point of view of Young China. Government schools, which are numerous—from primary grades to colleges and normal schools—include instruction in Western learning. Manual training and sports for both boys and girls are a part of their activities, although it was hard to overcome the feeling that such games as tennis and football were work, that should be done by hirelings. "Can you not hire coolies to do this for you?" asked an astonished native when he first saw tennis played. Many young men and women are educated in Europe and the United States, especially since the \$11,000,000 of Boxer indemnity were returned

by that country, to be devoted to foreign education for Chinese youth.

It seems a far cry to the days (not so long ago, after all) when a person must devote years to the study of an enormously difficult language and memorize long passages of the Chinese classic writings in order to be at all educated, and when anyone aspiring to public office must take exhaustive civil service examinations on these literary and historical subjects, shut up for many days and nights in a tiny cell-like enclosure in one of the old examination halls, now falling into decay.

Most important of all, perhaps, the language is being brought within the comprehension of the people at large by the adoption of a simplified Chinese, making the written characters represent spoken words, and using only a fraction of those formerly required. This means that books, magazines and newspapers can be shared by thousands who, under the old system, were not expected to read at all.

The four northern provinces of China proper contain considerable mineral wealth, especially coal. It has been calculated that the province of Shansi alone has enough



T. Petrie

VICTORIA, WITH ITS BUSY WATERSIDE ABOUT THE BASE OF THE PEAK

On terraces that climb the slope to the heights are rows of buildings—first, warehouses and docks of various shipping companies along Connaught Road, which runs the length of the water front; then fine stores, office and government buildings; and, above these, hotels and private houses. Hong Kong is one of the few harbors in the world which may be called perfect.

coal to supply the whole world for a thousand years. China, north of the Yangtze Kiang, is covered with a peculiar, yellowish-brown earth called loess. This loess is fertile, and, given a sufficient rainfall, plentiful crops are raised. Drought, however, means famine, and as transport is difficult, millions sometimes die before food can reach them.

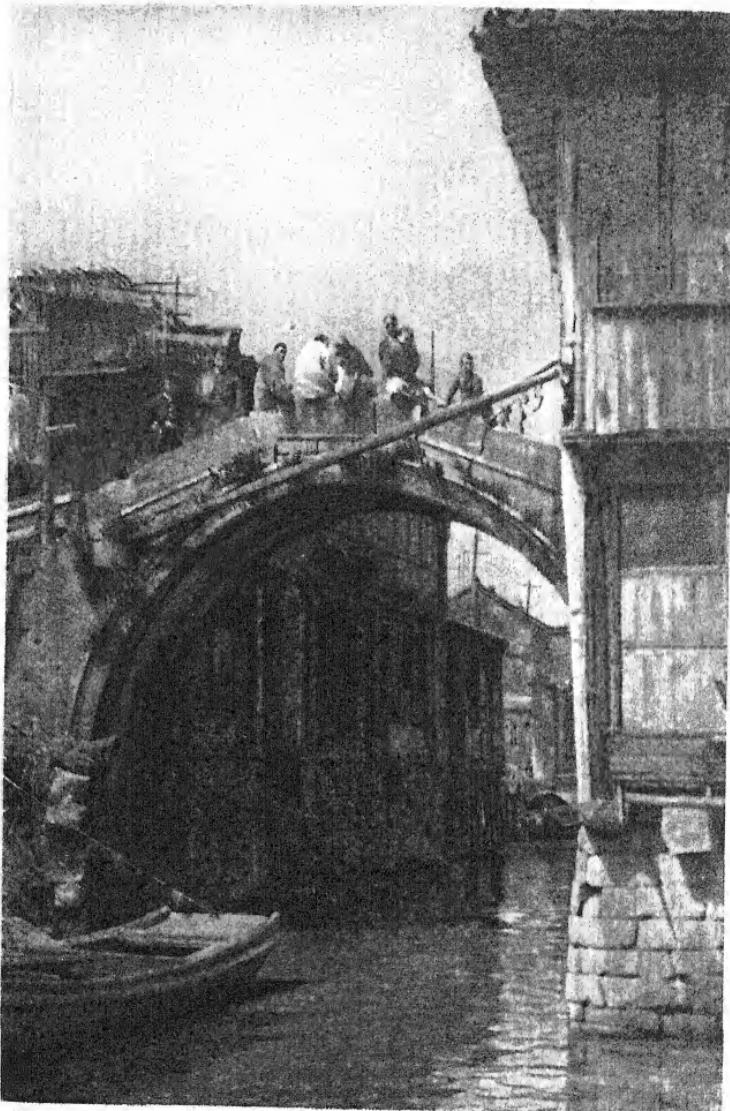
It is believed that it is the loess which accounts for the choice of yellow as the national color of China. The emperor's title meant "Ruler of the Yellow Lands"; the imperial flag was a dragon on a yellow ground; yellow porcelain was reserved for the emperor's use; while the order of the "Yellow Jacket" was one of the highest honors the emperor could bestow. Only two Europeans ever received this. One of them was General Gordon, who did so much for China that he was called "Chinese Gordon."

The big river of the north is the Hwangho or Yellow River, so called from the yellow earth it carries down to the sea. This river, which frequently overflows its banks and is so turbulent that it is of little use for transport, has been

called "China's sorrow." It has changed its course at least five times, sweeping away millions of homes. Far more useful is the Yangtze Kiang, which under one name or another runs through central China from west to east. This river, which is navigable by big steamers for about 1,000 miles, is so wide in parts that when a vessel is in midstream it is impossible for the people on it to see either bank. With its branches and lakes and communicating canals this great stream forms an unrivaled waterway.

The Grand Canal, about nine hundred miles long, is a link between the two main river systems. The coastal provinces of Kiangsu and Chekiang, through which this important canal passes, are the chief silk-producing districts of China; here thousands of looms are working all the year round.

Silk is one of the things we owe to China, although the Chinese were so anxious to keep the industry to themselves that there was a time when anyone who tried to take silkworm eggs or mulberry tree saplings out of the country was doomed to die. But about 550 A.D. two pil-



WYNTARD-WRIGHT

CANALS INSTEAD OF STREETS are used by the inhabitants of the town of Sungkiang in passing from place to place. A whole family, consisting of grandparents, parents and children, frequently lives in a boat such as we see through the arch of this bridge. No one fears drowning, for children, born and reared on a boat, can often swim before they can walk.



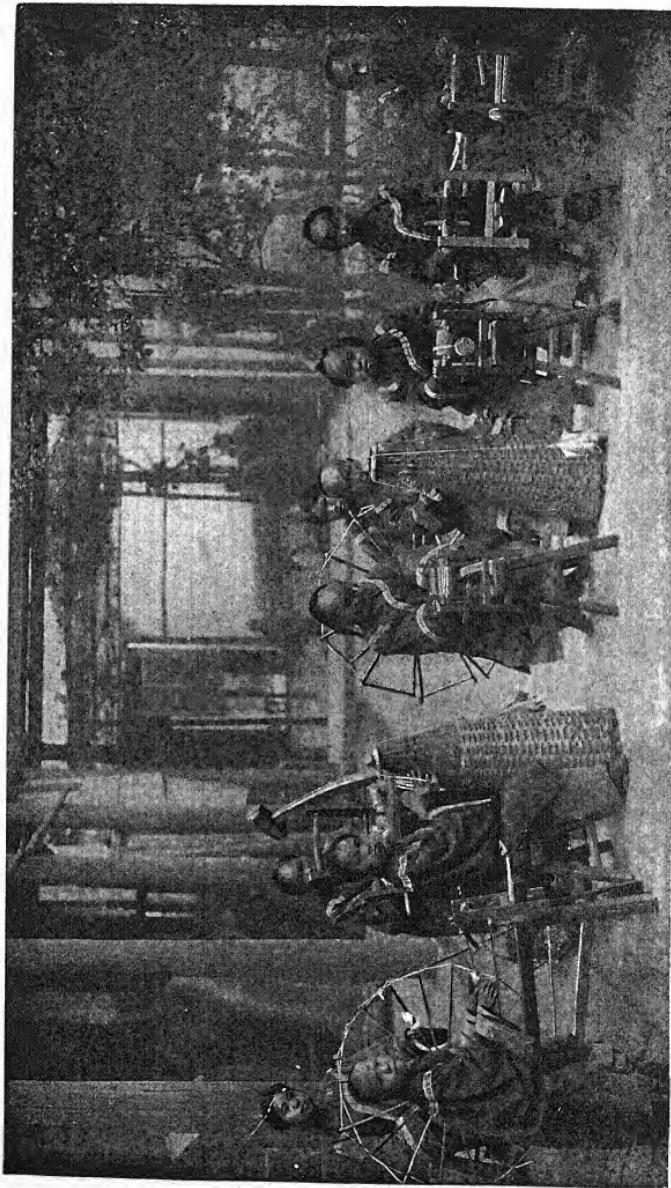
PETERIFF

THIS GRACEFUL PAGODA, which was built in 1583 at Soochow, is still in excellent condition, and with its delicate coloring, perfect shape and lovely surroundings is probably the most beautiful in China. The Chinese have a saying that to be quite happy a man should be born in Soochow (sometimes called "the Athens of China"), live in Canton and die in Lienchow.

© E.N.A.

QUICK, YOUTHFUL FINGERS BUSY WITH BASKETS THAT WILL BE HAWKED IN HONG KONG MARKETS

In Hong Kong there is a great Chinese population, attracted to the island by the advantages of British rule and thriving trade conditions. The young Chinese early becomes a breadwinner and works hard for an astonishingly low wage. He is usually deft, and occasionally becomes a craftsman of genius. Baskets in China serve a great number of purposes. They are used by coolies and beggars, by cooks, by farmers and laborers; even boats and sedan chairs are made of basketwork. In the pictures in this article you will find many baskets in use.



THE LAND OF THE DRAGON



Hunter

CHINESE LADY'S DRESS

The loose silk jacket, the pantaloons and the tiny bound feet show that this lady has not abandoned native fashions for foreign, as have most of her country-women today.

grims succeeded in carrying to Europe some silkworm eggs concealed in their bamboo walking staves. Thus the world came to share the precious product.

In the valley of the Yangtze Kiang, and some of the provinces south of it, the rearing of silkworms and the unwinding of the cocoons are carried on as household industries, for China is a land where everything that can be done is done in the home. Most households weave the cotton for the clothes they require, and in the agricultural districts each family tries to live on the food that can

be grown on its own little plot. However, many cotton, woolen and silk mills have been built, and there are also flour mills, glass factories and iron works.

Side by side with the silk is another great industry, the cultivation of the tea plant. Tea also we owe to China. It is strange to think of a tealess England, but tea leaves were first taken there in 1645. In China, tea-growing is a family concern. The plant is cultivated in small patches, and women and children pick the leaves.

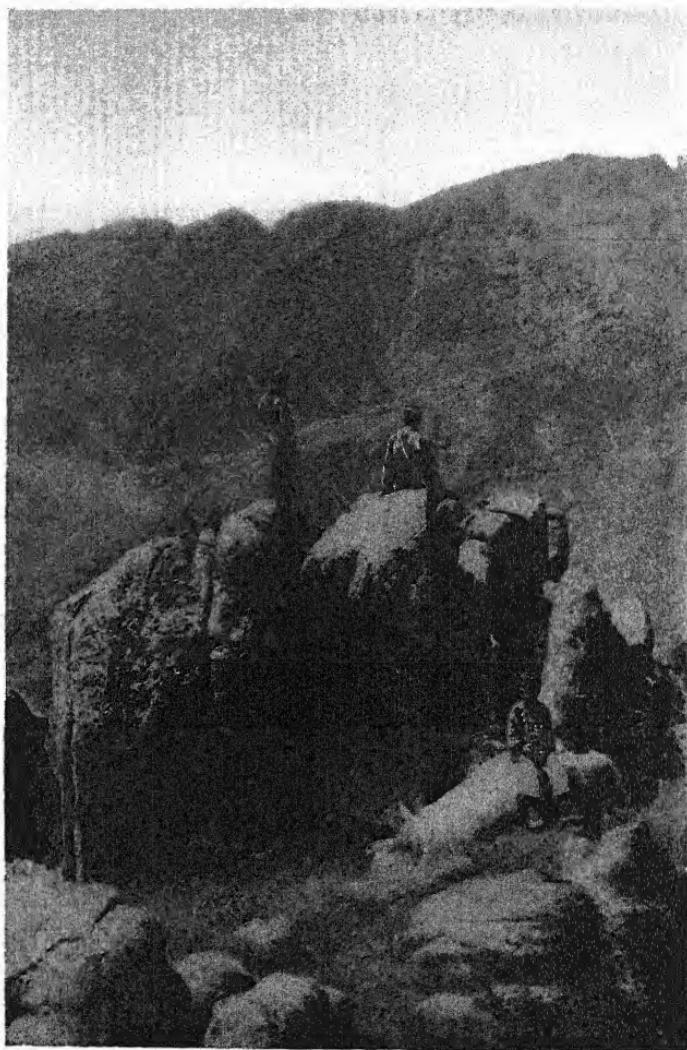
It is claimed that fine porcelain has been made in China for more than 2,000 years, and even in the Middle Ages "China" ware was celebrated. It is of all descriptions, from fine cups of egg-shell thinness to heavy bowls of a rich green made to imitate jade. There were many factories



Camera Craft, Peking

A DOORSTEP PHILOSOPHER

With his padded coat on his back, his pot of tea by his side, his pipe in his hand and a whimsical smile for the passing world, this Chinese seems a philosopher, content to take life in the way his ancestors did.



© UNDERWOOD & UNDERWOOD

BARREN MOUNTAIN SLOPES stretch away from the town of Shanhakuan, which is situated on the boundary between China proper and Manchuria. The eastern end of the Great Wall of China, which separated them, reached the seashore near Shanhakuan, but the part between the sea and the town has now disappeared. From Shanhakuan the Wall extends far to the West.

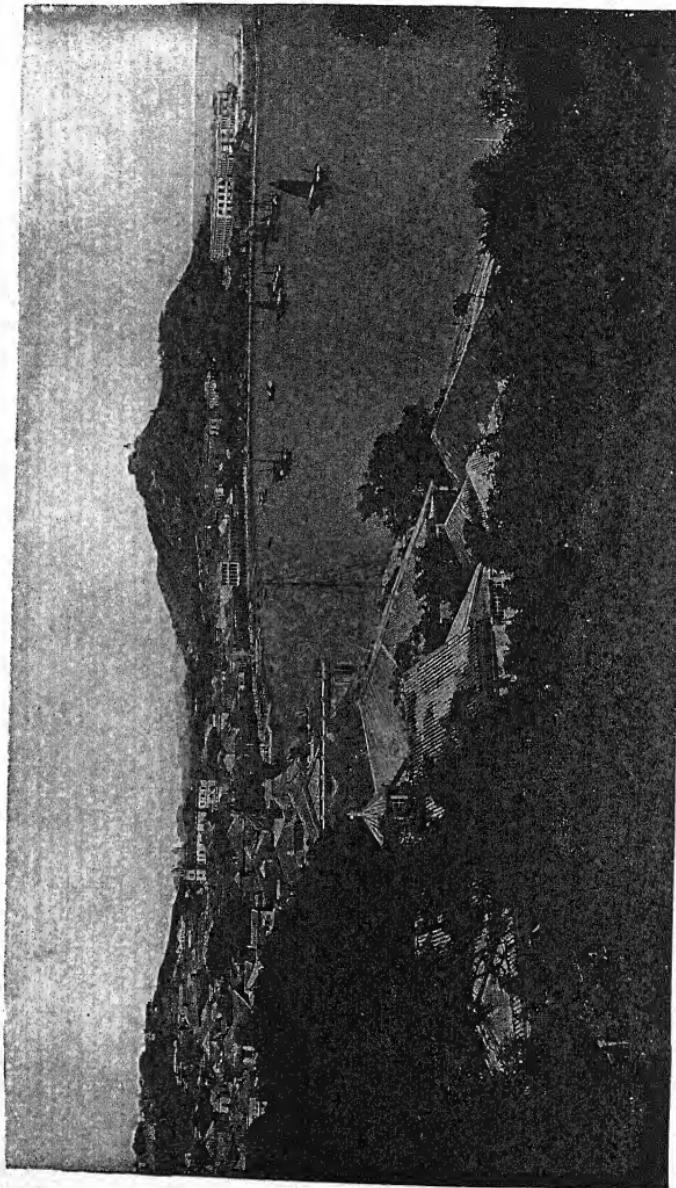


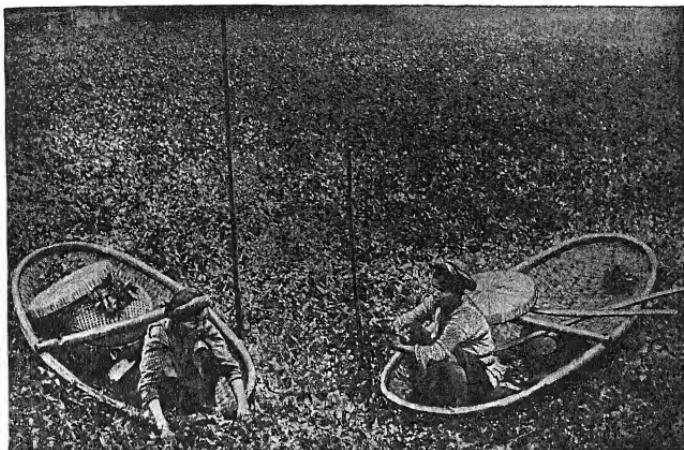
© EWING GALLOWAY

THE WALLS OF LIAOYANG in Manchuria were once mighty fortifications, but now they seem to be given over to shrub and climbing plant. The town is in the centre of a rich, cotton-producing district in the fertile valley of the Liao and carries on a considerable trade. At the beginning of the Russo-Japanese War in 1904 there was much fierce fighting round Liaoyang.

THE BEAUTIFUL HARBOR OF MACAO: A PORTUGUESE HOLIDAY RESORT IN THE CHINA SEAS

Situated on a narrow peninsula, once an island, in the mouth of the Canton River, Macao has been a trading port administered by Portugal since 1557. The town was once the centre of European trade in Eastern Asia, but to-day it is much less important. Since, however, it has a sheltered position open to breezes from the sea, the port has come a popular watering place, with brightly painted houses, fine gardens and entertainments. Like all the ports of China that are governed by Europeans, Macao has a very large Chinese population.





WOMEN SPINACH GATHERERS IN THEIR BOATS OF BASKETWORK

We do not usually associate the picking of vegetables with boats, but since spinach in China is grown in swamp-like fields with its roots in soft mud, the gatherers have to do their work afloat. Boats are also used in the rice fields, because rice, to grow properly, needs to be entirely under water at certain times in the year.

in China, the most famous being that of King-te-Chen in Kiangsi, which supplied the royal household from about 1370. It was destroyed in the Taiping rebellion of 1850, but has been rebuilt. The secret of the manufacture of the most celebrated variety of this Chinese porcelain is completely lost.

In the south we find that rice takes an important place. It is grown in small patches, flooded artificially with water from the nearest river. After the soil has been churned up into a porridge-like state, seed is sown thickly in a sort of nursery corner. When the seedlings are about twelve inches high, they are pulled up in bunches, separated into groups of four or five plants each, and replanted in the flooded fields. Some of these fields yield three crops a year.

Sugar-cane and cotton are cultivated, and fruit-growing is carried on to a considerable extent. Oranges, which Arabs are said to have brought to Europe, are grown all over south China. Bananas are to be had nearly all the year round; pineapples, cape gooseberries, peaches and apricots are abundant, while palm trees supply

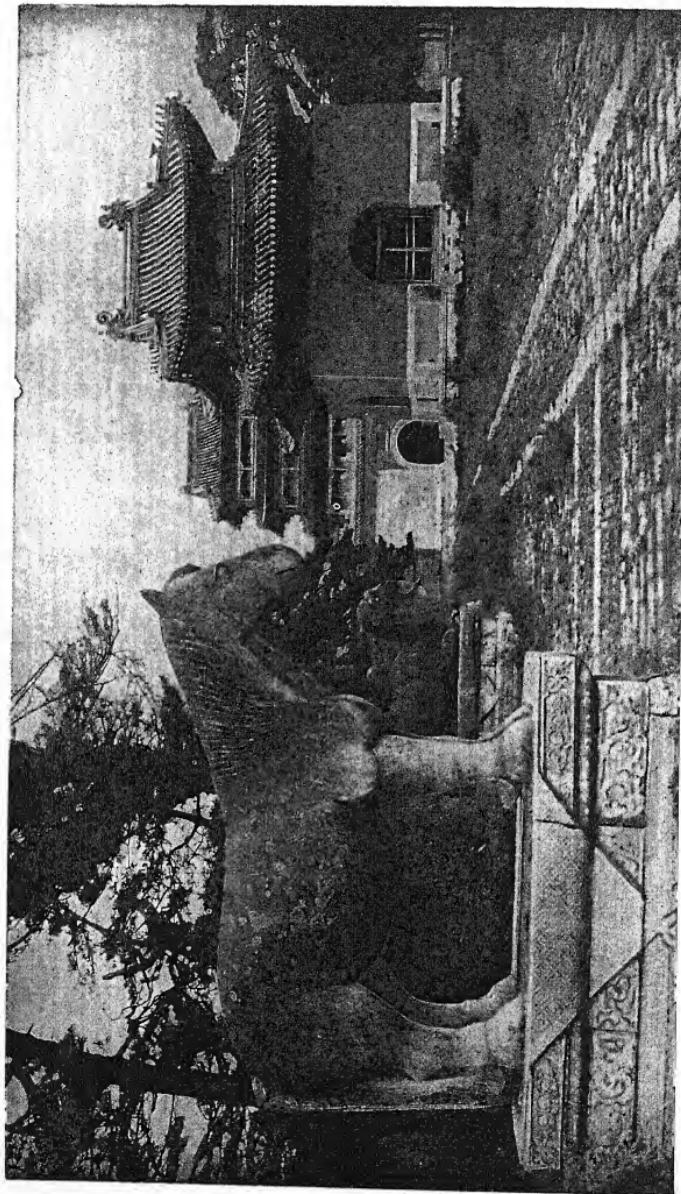
several millions of palm-leaf fans annually. But the most useful plant of south China is the bamboo. It supplies the material for the framework for the huts of matting which the poorer peasants call "home," and is also employed in the making of furniture of all kinds, umbrella frames, clothes-lines, tools, etc., and when it has been soaked and pulped it is made into paper. Its dried leaves are made into sun-hats and raincoats, and its young shoots are pickled for food.

With such a vast population everything that can be eaten is eaten. Birds' nest soup, for instance, is a Chinese delicacy. The nests, which are small, and like thin cases of gelatine, are found in great numbers in caves by the sea. They are boiled until they make a thick, white substance which is the first course at every grand dinner. A seaweed called agar-agar, a sea-slug known in Europe as beehe-de-mer, sharks' fins and eggs that have been preserved for a long time, are all eaten and enjoyed, while among the poorer people, in times of scarcity, cats and dogs, rats and mice form part of the diet.

© E. N. A.

PINE TREES AND ANIMALS OF STONE GUARD THE TOMBS OF THE MANCHU EMPLOYERS NEAR MUKDEN

In this neglected, weed-grown courtyard in Mukden, long capital of Manchuria, are the tombs of the Manchu rulers. In the city are preserved the boots and the pack of Nurhachu, a peddler, who became the first emperor of Manchuria, and whose son, in 1644, became emperor of the whole of China. It is probable that the huge stone animals were set up in imitation of the similar animals that form avenues to the tombs of the Ming emperors at Nanking and Peking, since the Manchus would wish to equal the glories of their predecessors.



THE TERRITORY OF MANCHURIA

North of China is Manchuria over which Japan and Russia went to war in 1904-05. After that time Japanese influence in the region increased. Taking advantage of the disorders in China, which interfered with the operations of the South Manchurian railway owned by Japan, a Japanese army occupied Mukden, the former capital, in 1931, and in 1932 Manchuria was proclaimed an independent state under the name, Manchukuo. Henry Pu Yi, the "boy emperor of China" who had been deposed by the revolution in China, was made the head of the state, and in 1934 was proclaimed Emperor.

Manchuria again became Chinese territory following the Japanese surrender in 1945. The former puppet emperor Henry Pu-Yi, placed in power by the Japanese, was captured by Russian troops and held in custody in Russia. The Chinese Government then filed charges of treason against him through the Procurator of Hopeh Province, and the former pseudoruler of Manchukuo was indicted as a war criminal.

Many Kinds of Animal Life

Hot in summer and intensely cold during a winter of four months, it has products and animals of both hot and cold climates. The country abounds in bird life, including such edible birds as pheasants, partridges and quails, and in the mountains and on the steppes are found bears, antelopes, deer of many kinds, hares, squirrels and foxes.

The Manchus have small farms where dogs are bred for their thick winter coats and a Manchu girl will often have six or more dogs for her dowry. These dogs are Chows, like those that we keep for pets, just as we do the Pekingeses. The latter is in China a very tiny animal, called the "sleeve dog," because it is carried in the wide sleeves of its owner's robe.

The land is rich in minerals, with valuable deposits of gold, silver, asbestos and lead, as well as great coal and iron mines that have been well developed. Much of the coal is carried out of the open mines in large wheelbarrows.

The rivers of Manchuria supply many kinds of fish, including sturgeon and trout and a variety of salmon called the tamara. The skin of this salmon is made into clothing and is worn by the people of a certain district, who are called, in consequence, the Fish Skin Tartars.

Millet the Chief Food

The Manchus are naturally a race of hunters, but when their country was united with China, Chinese settlers introduced agriculture. Corn, rice, wheat and barley are grown, but the principal grain cultivated is millet, which forms the staple food of the working people. The grain is boiled, put into bowls and eaten with chopsticks together with vegetables fresh, cooked or pickled that are added for flavor. From millet is distilled an alcoholic liquor called "samshu," which is sold all over the country. The refuse becomes food for herds of pigs. Millet stalks are used for fencing and firewood, and the poorer people weave them together and plaster them with mud to make houses.

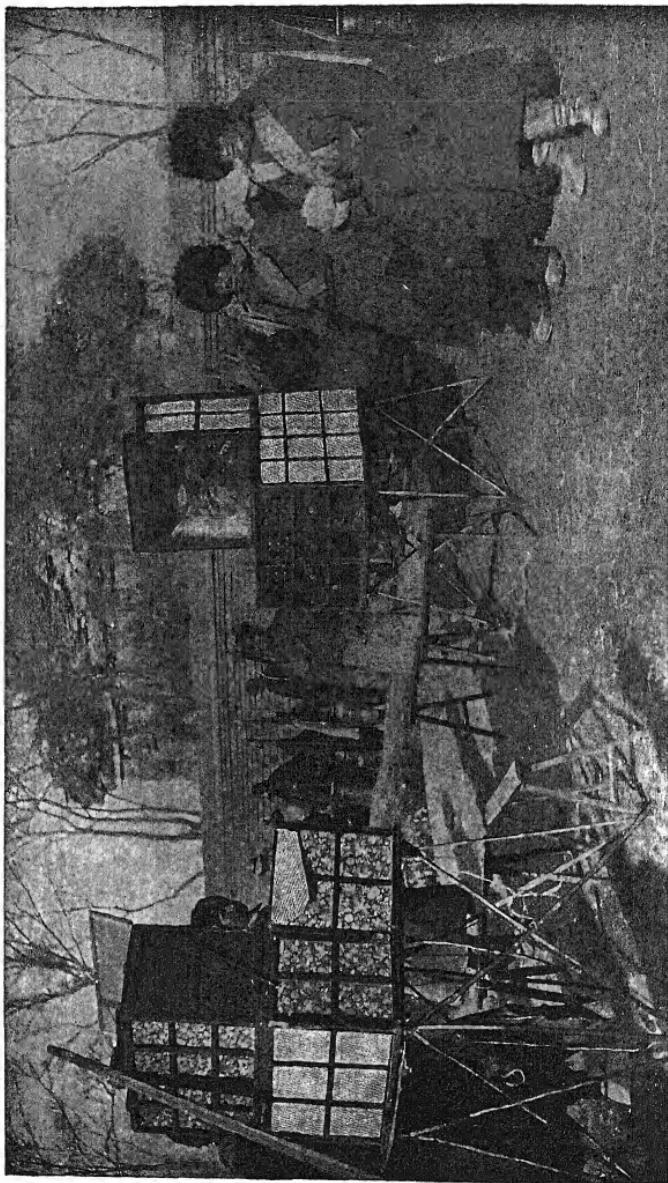
What Is Made from the Bean

By far the most important article cultivated for export is the bean, of which many varieties are grown. Several of these yield an oil which is used all over China for lighting and heating, and the part left after the oil is pressed out, known as "bean cake," is sent south to fertilize the sugar-cane fields. Piled up along railroad tracks or wharves, the "cakes" look like cart wheels or grindstones. Some varieties are ground into bean-flour or used for vermicelli, others are made into a strange sort of cheese called "bean curd." From the soya bean, which is cultivated on about twenty million acres, is made the famous "soy" sauce. The products derived from this plant seem almost numberless and are of astonishing variety. The income from it is enormous.

Besides being linked by the Trans-Siberian railway to Europe, Manchuria is connected by rail with the Pacific coast

AS ARE PUNCH AND JUDY SHOWS IN ENGLAND

Amusements in the Far East are not so very different from those of the West. The young people of southern China enjoy performances very like Punch and Judy shows, and appreciate the cinematograph. In Manchuria, which has been less open to Western influences than south-ern China, the peep-show is a very popular entertainment. Seats are provided for those who want to see the show, which takes place in large boxes that we see here. The boxes are made so that they can be carried conveniently from place to place by the shown-



THE LAND OF THE DRAGON

and with Japan. Much of the export trade, however, which formerly went principally to China, is by means of the rivers and the sea. There is a continual procession of rough, springless carts bumping along the incredibly bad roads from the interior to the various points for shipment, bearing grain, skins, furs, beans, bean-cake, bean-oil and samshu, the last two carried in willow baskets lined with waterproof paper.

Instead of living on their farms, the Manchus build their little mud and stone habitations in huddled groups or villages. Pigs and chickens share the enclosures with them, and heat is secured by burning bunches of straw or stubble in a "kang," a brick ledge about two feet high in one end of a room. Inside it are flues to spread the heat through the bricks, and on top of it the members of the household sit by day and lie down by night.

In the warmest districts of Manchukuo, as well as in certain provinces of China proper, wild silk is obtained from a caterpillar which feeds on oak leaves. From its silk are made the fabrics called pongee and tussah. About four million dollars' worth of this wild silk is produced here every year. Camel's hair and sheep's wool are woven into rugs, but, curiously enough, neither here nor in China is wool used for clothing; padded garments of silk or cotton, costly furs or common skins, according to the rank of the wearer, are used to keep out the cold. For outdoor use in winter the working people wear shoes of tough oxhide stuffed with coarse grass to make them warmer.

The women do not bind their feet, but the rich, here as in China, frequently allow two or more finger-nails to grow two inches long and protect them with ornamental cases of gold or silver. The Manchus are taller than the Chinese, but have not so great ability or intelligence.

Mukden was formerly the capital, but under the new government Hsinching has become the capital. Port Arthur, which had been leased by Russia and strongly fortified, was captured by Japan in 1905, and has remained in Japanese control. It has become a popular resort.



© Gleason

BANDIT CHIEF'S LIEUTENANT
Formerly hordes of bandits made trade and traveling dangerous. Merchants and insurance companies paid them large sums to get safe conduct for both goods and persons.

There is much beautiful mountain scenery in Manchukuo. A peak in the province of Kirin is known as the "Ever-White Mountain" on account of the white pumice stone at the summit. It is the crater of an old volcano. This is said to be the birthplace of Nurhachu, the father of the first Manchu emperor of China, and as such was maintained as a sacred place by the imperial family until China became a republic.

Since the establishment of Manchukuo as a separate state, the Japanese have been working hard, not only to develop the country economically, but also to change



DAINTILY DRESSED MANCHURIAN LADIES TAKE TEA TOGETHER

In Manchukuo, until recently called Manchuria, a great district northeast of China, women wear most elaborate and complicated coiffures, made by spreading and coiling the hair over great metal frames, which stand out on each side, as you see. These ladies have not cramped their feet, since this practice was never followed in Manchuria.

the attitude of the people. There are few Manchus left, and the greater part of the population is Chinese, many of whom have immigrated within a few years. In some years this immigration has been as high as a million individuals. The Japanese wish to make them forget their Chinese manners and customs and become a new people. It is said that they hope to do much of this within ten years.

Manchukuo is rich in minerals of various kinds. For example it has some of the richest coal mines in the world, and the production is increasing. There is iron ore also, and great quantities of oil shale from which petroleum may be extracted. Many if not most of these are being developed by Japanese capital, and are under Japanese managers. The rough work is being done by the residents of the country. Many of them are

having their first experience with modern machinery.

Manchukuo is nearly twice as large as the Japanese Empire, and much richer by nature than most of it. As we tell you elsewhere, Japan proper is greatly overpopulated, and does not have a large supply of raw material for its industries. The people of Japan cannot buy enough of the products of the factories to keep them occupied. If their influence in Manchukuo continues it may serve as a refuge for a part of the surplus population, and also may grow into a profitable market for the manufactured products of Japanese industries. Manchukuo also will be able to pay for some of these manufactures with raw materials which Japan needs. It is easy to see why Japan is so much interested in Manchukuo and the other provinces of China.



CHINA WITH ITS GREAT RIVERS DRAINING TO THE PACIFIC

REPUBLIC OF CHINA: FACTS AND FIGURES

GOVERNMENT

THE COUNTRY
Occupies eastern Asia with the Soviet Union to the north, the Yellow Sea and the China Sea to the east, French Indo-China to the south, and Tibet, Kashmir and Russian Turkestan to the west. Chinese territory includes China proper (with Manchuria), area, 3,380,602 square miles, population, 457,390,000; Mongolia, area, 1,875,000 square miles, population, 850,000; Taiwan (Formosa), area, 13,800 square miles, population, 6,083,617. After the Japanese invasion of 1937 much of China proper, particularly in the north, was occupied by the Japanese. A brief period of peace in China after the end of World War II was followed by the outbreak of a civil war, in which Communist forces continued to battle against Nationalist troops for control of the country.

China became a republic on February 12, 1912. The new "Constitution of the Chinese Republic," which became effective Dec. 25, 1947, proclaims China a democratic republic and provides for a National Assembly to represent the people. Its members serve for six years, and have the power to elect the President and Vice-President of the Republic, and to amend the Constitution. Administration is carried out by an Executive Yuan, consisting of the President, Vice-President, and the heads of the Ministries, who are responsible to an elected unicameral Legislative Yuan. Three other Yuans handle the administration of justice, impeachments, and Civil Service examinations. Provinces and districts enjoy local self-government. There is universal suffrage and a secret ballot.

THE LAND OF THE DRAGON

COMMERCE AND INDUSTRIES

About four-fifths of China's population is agricultural. The average farm is about 2 acres but it is intensively cultivated. From 2 to 4 crops per year are produced where possible. Horticulture and vegetable culture have reached a high state of perfection. China used to rank first in the world's production of rice, soya beans, tea and tung oil; second in raw silk; first or second in wheat and third in cotton. The fibre crops, such as hemp, ramie, jute and flax, are also important. Pigs are raised and pig bristles are an important article of export. Rich mineral deposits include antimony, tungsten, gold, silver, tin, coal and iron ore. The chief industries are cotton spinning and weaving, flour-milling, the manufacture of cement, alcohol and matches. Exports are peanuts, tea, sesame seed, tung oil, eggs, sausage, casings, pigs and pig bristles, cottonseed cake and meal; imports are machinery, dyestuffs, iron and steel goods, automobiles and kerosene.

COMMUNICATIONS

Total length of railway line is about 12,500 miles, mostly state owned. In 1943, there were 70,650 post offices. The length of telegraph line was 59,275 miles. Telephones are used in the main cities and long distance communication along the railways.

RELIGION AND EDUCATION

Most of the Chinese are Buddhists, but practice Confucianism and Taoism also. There are thought to be about 48,000,000 Mohammedans, about 2,208,800 native Roman Catholics, 618,601 native Protestants and 5,000 Russian Orthodox. Nature worship survives among the

hill tribes. Education since 1905 has had an enormous impetus. The total number of primary schools in 1945 was 258,283 with 17,721,103 pupils. There are 58 government universities, several universities supported by private funds, and many technical institutions of learning. There are numerous Protestant and Catholic mission schools, colleges and universities at Shanghai and other ports and a medical college at Peiping supported by the Rockefeller Foundation of New York.

CHIEF TOWNS

Nanking, present capital, population, 1,755,300; Shanghai (including neighboring districts), 3,480,998; Peiping, 1,556,304; Tientsin, 1,292,025; Canton, 861,024; Hankow, 777,993; Chungking, 635,000; Wenchow, 631,276; Changsha, 506,072; Tsingtao, 514,769; Hangchow, 506,930; Harbin, 330,000.

MANCHURIA

Territory north of China proper with an estimated area of 503,013 square miles and a population of 43,233,954. Manchuria was divided into nine provinces in September, 1945, after the conclusion of the Sino-Japanese War. Russia, in a treaty made with China in 1945 acknowledged China's sovereignty in Manchuria. A Director representing the President of China has his seat in Changchun (population 787,778).

TANNUTUVA

Nominally an independent republic, became the Tuvanian Autonomous Region of the Union of Soviet Socialist Republics in 1946. Area: 64,000 square miles.

FOREIGN POSSESSIONS IN CHINA: FACTS AND FIGURES

BRITISH

Hong Kong

The Crown Colony of Hong Kong, administered by a Governor and an Executive Council, is the centre of British commerce and a military and naval station. It has an area of more than 32 square miles, with Kowloon (the peninsula of the mainland) and New Territories about 301 square miles, and a total population of 1,071,893. The capital, Victoria, has a population of 377,659. Chief industries are sugar-refining, shipbuilding, rope-making, tin-refining, manufacture of tobacco and cement. Deep-sea fishing is important.

FRENCH

Kwangchowan

Leased by the French. See Facts and Figures for French Indo-China, page 232.

FORMERLY JAPANESE

Kwantung

The southern part of the Liaotung Peninsula (Kwantung) was formerly leased by Japan. The area is 1,438 square miles with 1,056,726 population. The government was under a Japanese Governor-General until 1945. Chief agricultural products are corn, millet, beans, wheat, rice and tobacco. Fishing is carried on. The principal manufactured product is salt.

PORTUGUESE

Macao

A Portuguese island colony at the mouth of the Canton River has an area of 6 square miles and a population of 374,737. The trade is mostly transit in the hands of the Chinese. It is served by British, Japanese and Dutch steamship lines.

IN UNKNOWN SIN-KIANG

Life in China's Westernmost Province

We have read of Russian Turkestan in Volume III. Sin-Kiang includes Eastern Chinese Turkestan, Kulja and Kashgaria. This territory embraces all of the Chinese dependencies between Mongolia on the north and Tibet on the south; but though it extends for six hundred miles from north to south and twelve hundred from east to west, its population numbers less than two million. Turks, Mongols and Chinese, each in turn have overrun this land of the nomad, which forms a strategic wedge into Central Asia. Even the Russians are interested in Sin-Kiang because its three large cities are in the west near the Russian frontier and because India can be reached by journeying over the high passes of the Himalayas. The archaeologist is interested because in the Taklamakan Desert in south Sin-Kiang are towns buried in the sand from which ancient manuscripts, wall-paintings and even many articles of clothing have been recovered.

SIN-KIANG, or Chinese Turkestan (also spelled Turkistan), is the most westerly province of the Chinese Republic, of which it forms an important part, for it has great mineral and other resources. It is still a land of which little is known. No railway connects Sin-Kiang with the outside world, and to reach it from Peiping one must travel on horseback or camelback, or in carts, by the route of the large trade caravans through Inner Mongolia. Here, at best, the laden camels, who must forage when they are not plodding lankly through the sand, will cover but two miles and a half an hour, and the journey takes months. Newspapers are neither permitted to be published nor even to be brought into the country; and its inhabitants are peacefully unaware, travelers say, that there have been revolutions anywhere in the world within a generation.

Speaking generally, Sin-Kiang is a land of deserts and sand dunes, though the rivers and streams make a certain amount of cultivation possible by supplying water for irrigation canals. It is bounded on the north by Siberia, on the east by the province of Kansu in China proper and by the Desert of Gobi in Mongolia, on the south by Tibet and the northern frontiers of India,

and on the west by Russian Turkestan and Afghanistan. Urumchi (Tihwafu) is the capital, but the most important towns for trade and commerce are Kashgar, Yarkand and Khotan. The climate is the same as that of other regions far from the sea—in summer it is hot and in winter very cold. In the spring high winds are frequent, and raise clouds of dust, enveloping the country in a haze that often takes days to disperse.

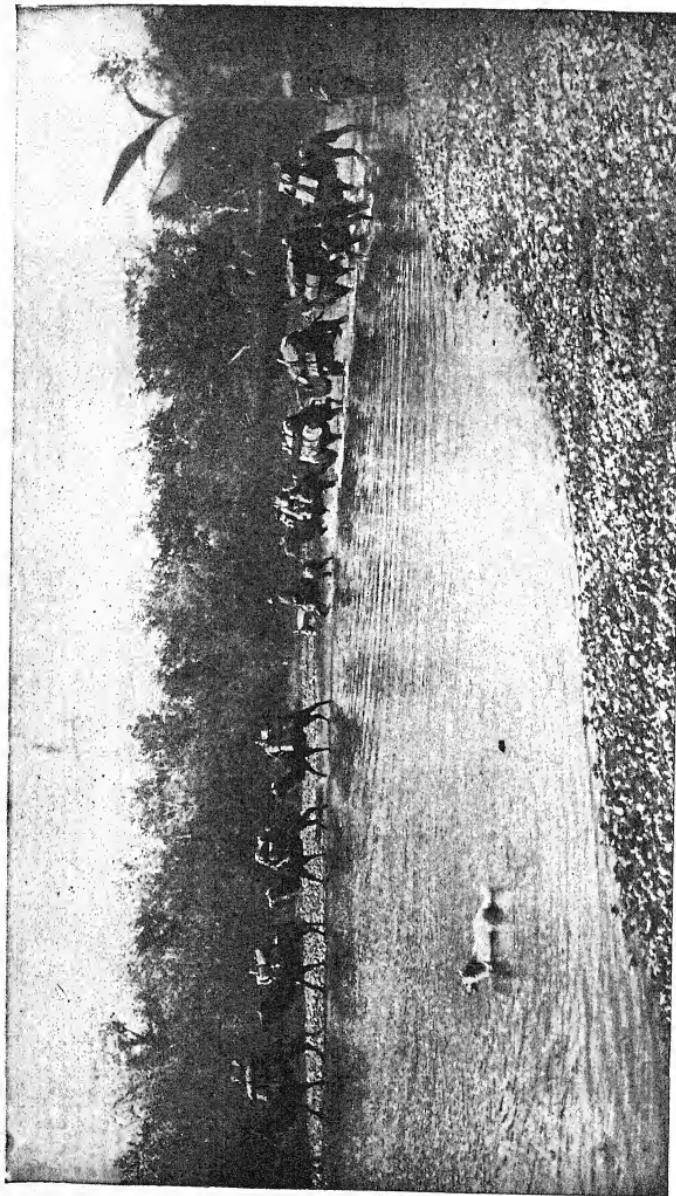
On all sides save the east, Sin-Kiang is hemmed about by mountains which wall it in like a horseshoe. Some of the ice-clad peaks rise to over fifteen thousand feet and it is a difficult and dangerous thing to cross them at any time of year. Just beneath the snow fields are grassy, flower-enamedled meadows which are used



SIN-KIANG BETWEEN MONGOLS AND MOSLEMS

Carruthers

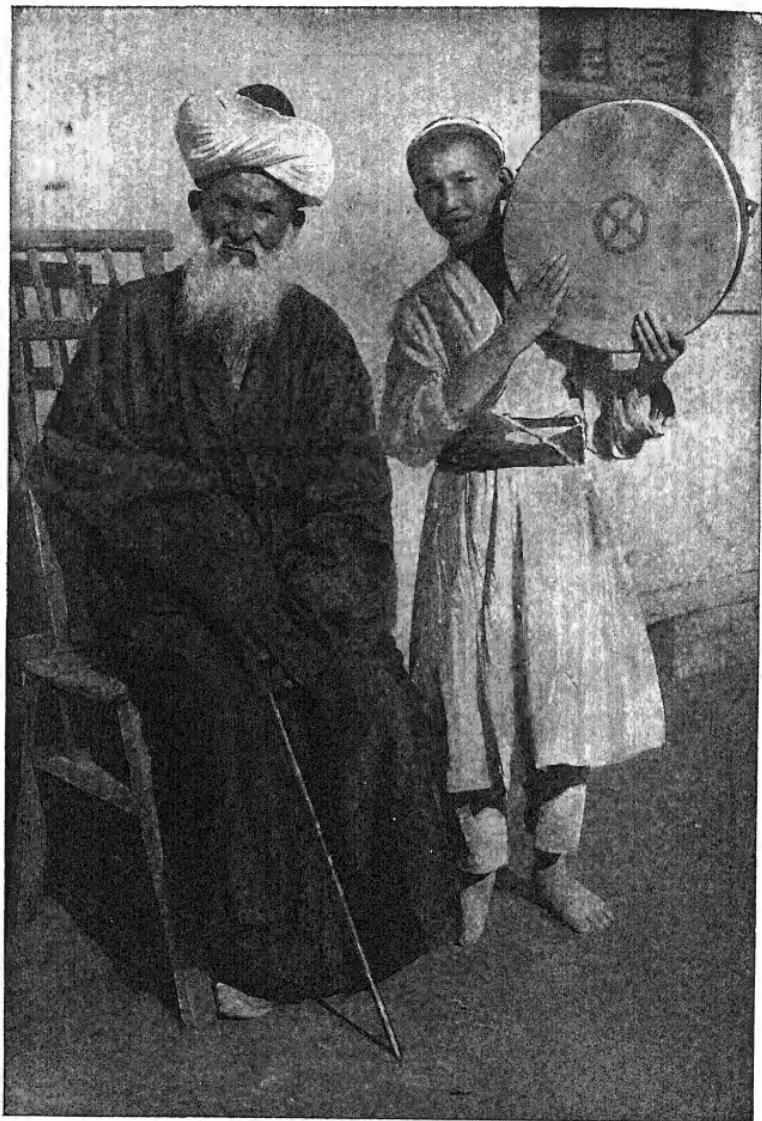
Zungaria is the northern portion of Sin-Kiang, separated from Eastern Turkistan by the Tian Shan range or Celestial Mountains. There are no railways, but a great North Road and a South Road have been made by the caravans that have been passing over them for centuries. In the plains camels are employed as beasts of burden; but in the mountains it has been found that only yaks, which are remarkably sure-footed, can carry heavy loads over the most precipitous trails. For saddle purposes this remote region provides herds of excellent ponies.



CARAVAN OF HEAVILY LADEN CAMELS FORDING THE RIVER KRAM IN ZUNGARIA

MONGOLS WATERING THEIR HORSES IN THE UPPER BOROTALA AGAINST A BACKGROUND OF THE ALA-TAU MOUNTAINS
Of the larger rivers of Zangaria only the Irtysh and the Ili have carved their way out of this mountain-encircled region. The remaining rivers, the Borotala, the Ernii, the Urungu and the Manas, have found no outlet, and their waters lose themselves in desert lakes and lagoons. The mountain mass of Ala-Tau separates Shih-Kiang from the Siberian plain. On the Chinese side it is bordered by a wild region sparsely populated by a Mongol tribe, the Charkhars. These people hold the Borotala valley, as their own reservation, having been moved there from eastern Mongolia.





Sykes

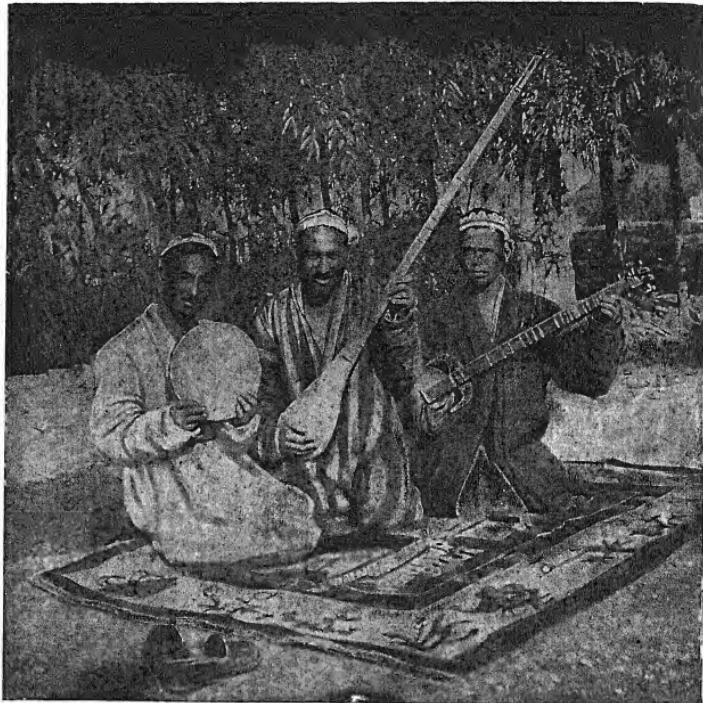
CUNNING OLD MAGICIAN WHO IMPOSES UPON THE SUPERSTITIOUS

Most of the people of Sin-Kiang are Mohammedans; only a few are of the Buddhist faith. The wandering Kirghiz and many of the poorer people are very superstitious, and, no matter what their religion may be, still have a firm belief in soothsayers, spells and omens. They pay this bearded magician to remove spells and to tell them the meaning of dreams.



EAGLE THAT HAS BEEN TRAINED TO HUNT FOR ITS MASTER Sykes

The Kazaks and Turkis of Sin-Kiang climb the crags to capture young eagles, then train them to catch foxes and antelopes. An eagle fit for a gift of honor to a chieftain is valued at as much as two horses. These birds are hooded and carried by their masters until some animal is sighted, when their eyes are uncovered and they swoop to attack it.



Sykes

CHEERFUL TRIO OF WANDERING MUSIC-MAKERS OF SIN-KIANG

The thin wire strings of the dulcimer and banjo tinkle monotonously through the drowsy air, while the little drum throbs on a deeper note. When the itinerant musicians arrive at a town, they spread their carpet in the street and begin their performance. Orientals can remain in this kneeling posture for hours, though it would cause a Westerner discomfort.

for summer feeding-grounds by the nomad shepherds. The northern slopes are the best watered. Beneath this upper grass belt comes a sweep of rock-ribbed country cleft by canyons and practically uninhabited. Farther down on the edge of the plain comes a second grassy belt watered by the Tarim and its tributaries and other mountain streams before they evaporate or sink into the sands. They are full-fed in spring and summer by the melting of the snows above and there is therefore no such dearth of water as might be expected on the fringes of the desert. Here the flocks return in winter when the higher meadows are quite exhausted.

The plain itself is unfit for agriculture or human habitation save on the oases, whether natural or formed by irrigation ditches from the rivers. On these oases the cities and trading centres have been built, and to them the camel caravans from India and Russian Turkestan wind over the wind-bitten passes, their banners hoisted on spears, with grain and other things in exchange for the native wool, felts and rugs, jade, silk and cotton. As these oases are from one to two hundred miles of desert or mountain travel apart, there is naturally no strong central government.

There is one other kind of habitable

IN UNKNOWN SIN-KIANG

country in Sin-Kiang—the lakes and reed swamps of the Lop-nor. These are the home of a fisher-folk, the Lopliks. Barren their small numbers, it is probable that all but ten per cent of the population live in the oases. The remaining ten per cent represent the nomadic stockmen.

It is an interesting sight to see the animals being taken on their semi-annual migration. The fine herds of ponies are guided by the younger, more active men, the long-legged camels by the men, the placid oxen by the women and the sheep by children mounted on ponies or oxen. The baby camels are often so unequal to hard travel their first spring that they have to be strapped to their mothers' backs on top of the packs; while the weaker lambs will be thrown across the saddle or

tucked into the saddle-bags. Lambs bleat, ponies neigh, cattle low and camels utter their raucous note, while the dust rises in a yellow cloud that can be seen for miles; and at night the cook-fires gleam red beneath a starry sky as chunks of lamb are strung on wire spits and broiled, or other food is prepared before the round felt tents.

The higher meadows have as background peaks of red porphyry and glistening ice hung in white mists, which at times stream in the wind like banners and at times disperse, leaving the great domes and pinnacles to reflect the sunlight. Ice Pass (the Muzart) is itself eleven thousand feet high and down it flows a glacier raked by fissures impossible to cross. The most used pass is that between Aksu, on



Sykes

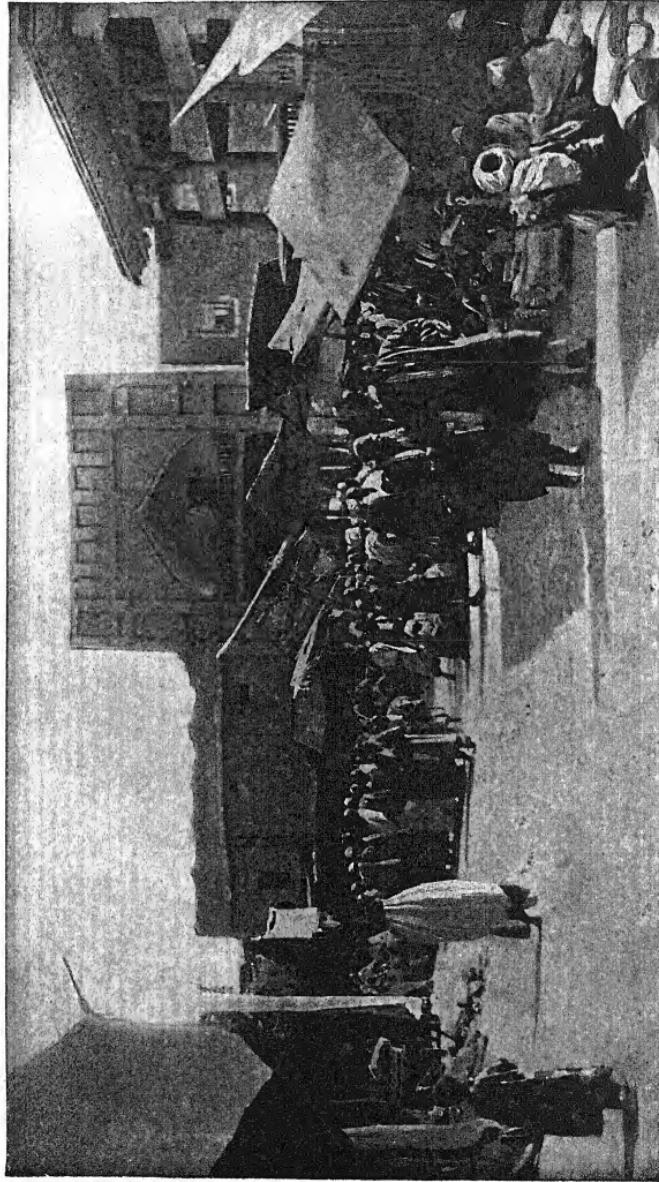
CHINESE GOVERNOR-GENERAL AND HIS STAFF AT KASHGAR

Sin-Kiang or the New Dominion is a Chinese dependency with a governor or *chiangchun* who is assisted by various Chinese officials and native subordinates. The capital is Urumchi (or Tihwafu). Though the Governor is supposed to be subject to the Chinese Government he seems to be more under Russian influence.

Etherton

Kashgar is one of the three cities of real consequence in Sin-Kiang, of which the other two are Yarkand and Khotan. They are all located in the extreme western part of this land of the nomad. The people, Kashgari, Kirghiz and others who are known collectively as Turks, show a marked resemblance to the Iranian stock of Western Asia rather than to the Mongols to the east of them. As the higher officials and the wealthier merchants are Chinese, Kashgar and other towns are divided into a Mohammedan quarter and a Chinese quarter.

IN KASHGAR PEOPLE BARGAIN AND GOSSIP WITHIN THE SHADOW OF THE ANCIENT MOSQUE



IN UNKNOWN SIN-KIANG

the south, and Kuldzha. Such is the Sin-Kiang that greets the traveler's eye.

For twenty centuries its history has been one of control first by China, then by the Turks, then by Mongols and now again by the Chinese. Jenghiz conquered it in the thirteenth century and Tamerlane made conquest of it over a century later. The Chinese acquired it by force in 1758, but in 1862 when the Mohammedan rebellion reached this remote province, the natives slaughtered thousands of Chinese and were free of them until 1876. Now the Chinese call it the New Dominion. This wedge into

Central Asia is of great importance to China, but the influence of Soviet Russia is much stronger in the region than that of the Chinese Government.

Its sparse population, collectively termed Turkis, though the tribes include Kashgari, Kirghiz, Taranchi and others chiefly Mohammedan, shows a greater resemblance to the Iranian stock of Western Asia than to the Chinese. They are light-hearted and cheerful, easy to govern, and without any desire for advancement either educationally or in any other sense. Both men and women are good riders, and if a horse or donkey is not available they



Sir George Macartney

KIRGHIZ AT THE OPEN DOOR OF THEIR PORTABLE HOME

The nomadic Kirghiz live in circular tents of reeds and felt sometimes made wind-proof with clay. The Kirghiz are stocky little people with slanting eyes and high cheek-bones. They wander about with their horses and camels, making camps wherever there is grass for the animals in summer in the mountain pastures, in winter on the lower levels.

are equally at home astride the lumbering ox.

Their houses, low and made of mud, are generally without windows and devoid of architectural beauty. Outside the towns most of the houses have a courtyard and veranda and are surrounded by trees, under which in the summer the women sit and weave the rough but durable white cloth from which they make their wardrobes.

Boots Are Removed Indoors

The people can best be seen on a market day. All roads lead to the bazaar, and they are crowded from early morning by a mixed crowd of men, women and children mounted on ponies or donkeys, all going to the places allotted to the vendors of particular articles. A winter market day shows the national costume in its many colors. That worn by the men is a long coat of bright colored cloth reaching to the knees and fastened at the waist by a sash. Men also wear trousers like pajamas. Their coats have long sleeves which may be pulled down over the hands, thus taking the place of gloves. Leather knee-boots, with detachable slippers that are kicked off on entering a house, and a cloth or velvet cap edged with fur—the headgear common to both men and women—complete the costume.

Ladies of fashion wear embroidered silk waistcoats over short coats, which are covered by long coats, and over all are white muslin cloaks reaching to the heels. The women wear lattice-work veils, usually edged with embroidery, which hang down over the face and hide it as required by Mohammedan law. But in midsummer, when heat-waves rise dizzyingly, everyone wears loose white robes.

Camels Sleep Beside Their Drivers

Tea-shops, with floors of mud on which the customers squat on their heels, provide refreshment. The tea-urn sings merrily and there is a tiny china teapot with a bowl for each person. The seller of meat dumplings and small cakes is there to supplement the tea. He takes coins in payment, using his mouth as a

purse as he deals out change to veiled ladies or solemn-eyed priests. Hotels are unknown, but accommodation can be had in the inns, or serais, where camels, carts, horses and men are lodged side by side. These inns are merely roofs with mud walls and floors. Nothing is provided for the comfort of travelers, save a cook-fire. When a mounted tribesman with a sword is met, he is known to be on government business and is entitled to free food, lodging and transportation.

The meat market supplies beef and mutton, but horse-flesh is a dainty and commands a high price. The principal articles of food are mutton and rice, with onions, potatoes, turnips and spinach. There are many forms of roast and boiled joints, soups and pilau, or pilav—a mixture of meat and rice flavored with fried onions and other vegetables. Tea is the chief drink and is served with sugar but without milk. However, mare's milk is highly esteemed, the more so when it has been fermented and lightly churned in a colt-skin. It is then called "kumiss." Bread is made in the shape of little circular rolls with a hole through the centre of each. Only two meals are taken by the Turkis.

Good Food Is Plentiful

On market days the restaurants are well patronized. The customer may have tiny meat dumplings known as "mantu," pastry cooked by steam, soups of vermicelli, macaroni and mutton, stews made in curds and whey, doughnuts of fat and flour, salads of carrot, radish and onion chopped fine, mustard and cress.

Fruits of all kinds—melons, apples, pears, apricots, peaches, nectarines, pomegranates, plums, cherries and mulberries—grow in profusion in some parts of the country and appear on the table at the feasts which are popular during the summer months.

The inhabitants of Sin-Kiang are a pleasure-loving race and they have various forms of sport and games, but none is more popular than "baigu," a game, played also in Russian Turkestan, in which the carcass of a sheep or goat serves



Sykes

BOYS STUDYING THE KORAN AT A SCHOOL IN KASHGAR

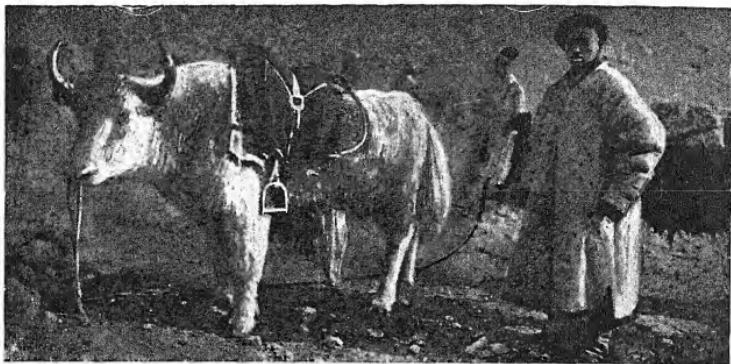
Practically all that these boys will be able to do when they leave school will be to recite mechanically several chapters of the Koran which they have learned by heart. All are wearing heavily embroidered skull-caps, a popular form of headdress among the young Mohammedans of this district, though the turban is also worn.



Etherton

THE WATER-SELLER IN THE BAZAARS OF KASHGAR

With two casks of water from the River Tuman slung across his donkey, the water-seller wanders through the sun-scorched bazaars doing a splendid trade. Some of the very narrow streets are roofed to keep the sun out, and in this photograph we can see the awnings of matting which overhang the front of the shops on both sides of the bazaar.



Etherton

A DOMESTICATED YAK, THE MOUNT OF A FRONTIER GUARD

This ungainly looking beast, found in Tibet, Sin-Kiang and parts of China, belongs to the bovine persuasion though its long, woolly hair would seem to relate it to the mountain goat. A rope passed through the animals' nose serves to guide it, and its gait does not matter when it has chiefly to pick a cautious footing up and down rocky steeps.



Miss Ella Sykes

BOUND FOR KASHGAR MARKET WITH FRESH MELONS

Although so much of Sin-Kiang is arid desert, the soil in the oases at the foot of the mountains around the Tarim basin is highly fertile. Careful irrigation has made the oasis in which Kashgar is situated famous as orchard land, where most of the fruits that succeed in Europe and North America ripen. Melons in particular reach a rare perfection.

IN UNKNOWN SIN-KIANG

as a ball. The players, who are all mounted on fast ponies, form in line. There are often as many as 120 players, one of whom is selected from the centre of the line to start the game. He takes the carcass and dashes forward with it, well in front of the eager crowd, swings around in a wide circle and hurls it to the ground. This is the signal for the rest, who set off in full cry. The rider who gains possession of the carcass will have a dozen men hanging on to him: all is fair in this game. A man may beat his opponent's mount, or he may seize a player and unhorse him or compel him to give up the trophy. The din is terrific, for the yells of the players mingle with the thunder of hoofs and the jingling of

stirrups and ornamental trappings; dust rises, leather creaks, horses snort, as the contestants strive to get hold of the carcass and place it at the feet of the principal guest.

At the end of a game players and spectators adjourn for the Turki equivalent of tea and cakes. Dancing then goes on to the music of an orchestra, consisting of a dulcimer, a native banjo and a tom-tom, or small drum. The Turki has, however, his own idea of music.

The system of revenue and taxation shows the methods of Chinese officials in remote parts of the republic. There are official regulations fixing the amount of taxes to be levied, but they depend mostly upon the amban, or magistrate, of the



Miss Ella Sykes

THE BABY'S CRADLE IS STOUTLY MADE IN SIN-KIANG

Built of wood, this mattressed cradle can be rocked without fear of its overturning, because there is a wooden block at each corner. By means of two cloth bands the baby is tied to the cradle so that he cannot fall out; and above him is a bar over which a net may be hung up to keep off flies and mosquitoes.



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AGED SELLER OF PORCELAIN IN YARKAND

Yarkand stands on the Yarkand River and, after Kashgar, is the most important town in Sin-Kiang. It was once the centre of an independent kingdom, a Jagataid dynasty. It is famous for its silk, carpets and dyes.

particular district, for bribery and corruption are common. An example of this is given in the following true story. A large amount of firewood was demanded. The amban summoned the chiefs and subordinate officials, who were sent out to collect the wood, with the result that the price of wood rose to nearly three times as much, and still not more than half the requisite quantity had been supplied. The people then came forward to say that the commandeering of further stocks of fuel must inevitably cause hardship in the district, upon which the amban showed a fatherly benevolence and stated that, as it was not his intention to

cause suffering, he would accept the remainder in cash—at the then prevailing rate.

Theatricals play a prominent part in the lighter side of life in Sin-Kiang, for they are the national pastime of the Chinese and are much patronized by the Turkis. The scenery is of a rough and ready kind and much is left to the imagination. There are no dressing-rooms for the actors. All changes of costume, the arranging and plaiting of the hair, painting and powdering are done in the open, in full view of the crowd, who treat everything as a matter of course. For the site of the theatre it is usual to take the courtyard of an inn or a point in the street where it is fairly wide, and there the company set up their stage and prepare for the play.

Meanwhile, the street is littered with beams and posts, and pedestrians trip over coils of wire. Gaudy screens, trees and foliage are placed in position, and soon the theatre assumes a size that stops all traffic, which has to be diverted down side alleys. Foot passengers who wish to gain the other end of the street must

follow suit or climb under the stage.

In the Taklamakan Desert between the Tarim (Yakand-darya) and the Khotan-darya rivers is a sea of sand dunes rising from sixty to three hundred feet in height. Here, where frequent dust-storms make animal life impossible save for a few camels, the explorer Dr. Sven Hedin has discovered ruins of the ancient city of Lou-lan (Shanshan) buried in the wind-blown sand. Dr. M. Aurel Stein has found, near Lop-nor, part of an ancient Chinese wall. Nor are these all of the discoveries that have been made of an ancient civilization long since overwhelmed by the wind-blown sands.

WHERE A LIVING BUDDHA REIGNED

Mongolia, Home of a Once All-powerful Race

Inner Asia is the unsettled land of the nomad, and when we hear the name "Mongolia" we picture to ourselves a huge desert whence there came, many centuries ago, a vast army of horsemen that overran the world from the China Sea to Moscow and from Siberia to Delhi, and whose leaders were such men as Kublai Khan and Tamerlane. The swarms of fierce cavalry still exist to-day in the herdsmen of the plains. But Mongolia does not consist solely of the Gobi Desert. There are vast forests, and enormous stretches of fertile grasslands. Over the people of this mysterious land, there reigned for a time a man whom the Mongols believed to be a reincarnation of Buddha, who, however, acknowledged allegiance to the Chinese Government. We likewise tell some of the wonders discovered by the Central Asiatic expedition.

SUNSHINE and yellow sands, with the azure of distant mountains piled like clouds on the horizon, that is the scene typical of Mongolia in fair weather. The temperature often rises to 140 degrees at midday but may fall to 70 by night. There are gravel plains and sagebrush but also gentle hills and hollows, sheer red mesas and canyons. The scourge of the traveler is the suffocating sandstorms in which, with a shriek of wind, a solid yellow mass will advance across the unpeopled wastes.

Spring is the rainy season when forage grass grows upon certain areas, though Western Mongolia lies in the broad belt of salt and sand which extends across Asia. This Desert of Gobi or Shamo, once an inland sea, is a plateau of an average height of four thousand feet, though it is broken here and there by slight depressions which give the land an undulating appearance. The grasslands of Mongolia make it possible to breed sheep and cattle. The roads that cross Mongolia are the same great routes that were used by the Mongol conquerors. The Inner Asian trade route to Eastern Turkestan is still the main communication between East and West. It stretches across Asia for 3,500 miles; and much of the way, which lies often through deep and muddy gullies and at times over ten-thousand-foot passes, is too narrow for passing. Caravan leaders must watch the way ahead for miles to see if there is an approaching procession of dust spirals to indicate the approach of another camel train. If there is, the cara-

van must manage to arrive, or wait at some wider place where it will be possible for the two to pass. On the desert itself trees are almost unknown. For a thousand miles from east to west and 450 to 600 from north to south, there are but a few dwarf specimens. Water is found only in wells or occasional small lakes.

The Altai (Gold) Mountains, however, are one of the most fertile regions of Asia, besides being possessed of valuable mineral resources. Timber is abundant in their forests of pine, larch, birch and spruce; and in summer this part of Mongolia is, surprisingly, a paradise of green grass and bright flowers.

The area of Mongolia is probably nearly 2,000,000 square miles, partly under Chinese control. The sparsely peopled land is hemmed in by forbidding mountain walls, those of Siberia on the north and Sin-Kiang on the south, while Western Mongolia is intersected by the Altai Mountains. The mountain walls rob the interior of the moisture of the winds, precipitating it upon their own white summits.

Naturally the Mongols and the Kalmucks and Chinese immigrants who share the grassy uplands are nomads and sheepherds, for no part of the desert has ever been placed under irrigation, and practically nothing is raised in the entire million and a quarter square miles save herds of asses, sheep, camels, reindeer and horses. There is gold in Outer Mongolia but it has not been mined. Urga, the capital and only city, is a frontier



IN THE ORDOS DESERT: A REGION DRY AS THE SAHARA BUT IN WINTER SWEEPED BY ICY WINDS

Across Mongolia, in the south, lies the Desert of Gobi, reaching into Chinese Turkestan, mile upon mile of shifting sand, sometimes covered with scanty grass and broken here and there by mountain ridges. In the southeast, part is cut off by the Hwang-Ho River; this desert is known as the Ordos. Across these sandy wastes plod caravans of camels, ponies and asses. In the distance, behind the horseman, we can see one of them, laden with cases of tea. Caravan tea—that is tea which has come overland from China—is greatly prized by the connoisseurs.

emporium for the caravan trade with China across the Gobi Desert, and long trains of camels, plod beneath bulging packs of wool, skins and hides, furs and horns. Since 1917 there has been motor freight service across the desert requiring but four to six days between Urga and Kalgan, China, a matter of five or six weeks' travel by camel.

To-day, it is estimated, a hundred thousand camels are employed, while the entire caravan trade employs over a million camels and three hundred thousand ox-carts. This mode of freighting is enormously more expensive than water or even rail transportation and railroads are a need that will be in part supplied by a new line started in 1930.

Explorations in Mongolia

Roy Chapman Andrews, leader of various Central Asiatic Expeditions of the American Museum of Natural History, has spent much of his time since 1920 in Mongolia. His party used camels for heavy transport only, at least after the first expedition. For reconnaissance work they had a train of automobiles. Their explorations and those of Henry Fairfield Osborn, who was there in 1922, have found this region to be a treasure-house of the life story of the earth. Their belief is that the earliest ancestors of man possibly originated in "Gobia"; indeed, that man existed on earth between two and three million years ago, and that Mongolia was at some time an earthly paradise, possessed of enough rainfall to permit great forests to flourish and with enough winter cold to stimulate man to use his wits to devise means of shelter at that season. Mr. Andrews found a fossil forest where logs, stumps and chips lay preserved as they had fallen, many thousands of years ago. It may have been on the leaves of these trees that some of the largest dinosaurs had browsed.

Skeleton of Pre-Mongol Man

The expedition traced the bed of an ancient stream in which thousands of animals had perished in the Eocene or Dawn Period of the Age of Mammals. They

found deposits of fresh-water clam shells, and high dunes on the one-time fresh-water lake shores. They excavated the skeleton of a pre-Mongol man over six feet tall who must have lived in Mongolia long before the time of Tutankhamen. He must have been a huntsman, to judge from his implements, and in view of the winter cold and the relics of his activities, he must have dwelt on the sunny side of these dunes in skin shelter huts.

One may say Mongolia suffered four periods of mountain uplift, that which (by erosion) formed the floor of the present Gobi Desert, that which raised the mountains of Northern China, that which raised the Himalayas on the south and that which raised the Altai Mountains in the Central Asiatic plateau.

Colossal Prehistoric Beasts

The succession of life in what is now Mongolia, according to the discoveries of the Museum expeditions, began with a stupendous creature now called the *Asiatosaurus*, a beast with an incredibly long neck, a small head and fleshy, tapering tail. The next outstanding form was the *Deinodont*, whose forelegs were shortened to mere feeble appendages, as he had taken to walking on his powerful hind legs in a semi-upright position. There was a *Velociraptor*, a similar but far smaller form that developed speed in running and so was able to find food and in particular to escape the enemies that he was too small to fight. There was a succession of rhinoceros-like creatures that began as comparatively tiny forms but which became larger and larger till they reached their maximum in the *Baluchitherium*. Last to develop were the small horse-like *Hipparian*, the somewhat larger *Camelus* and the ostrich-like *Struthiolithus*.

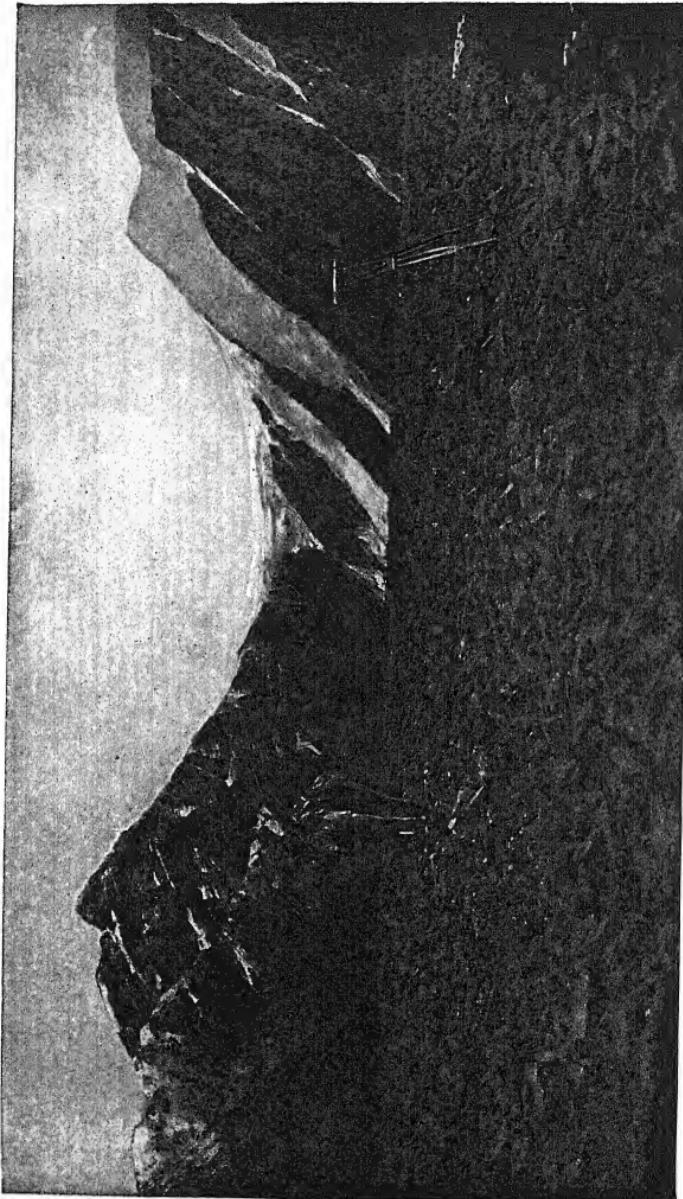
The more colossal of these beasts were, according to Mr. Andrews' theory, unable to find enough food or else, when the climate changed till it became impossible for them to remain in Asia, they were unable to carry their great weight on the long migration to Europe and North America that then became necessary, and

Carruthers

JAGGED PEAKS OF THE TURGUN MOUNTAINS SURROUND A ROCK-STREWN WILDERNESS IN MONGOLIA

Among the Turgun Mountains, some of the peaks of which rise to a height of ten thousand feet, are many such barren tablelands as that shown above, where hardly a yak can find food. Wind-swept and desolate, the glaciers have strewn them thickly with sharp rocks.

Below these bleak plateaus, visited only by an occasional surveyor, are sheltered valleys that afford pasture for herds of the hardy yaks, such as we see on another page. These yaks are mainly used as beasts of burden, but are also valued for their flesh, milk and silken hair.





AMONG THE RANK AND FILE OF THE MONGOLIAN POPULATION

Social differences in Mongolia are defined by the size of a man's herds or the number of his servants. Though sparing by nature, hospitality—according to their means—is the outstanding virtue of the Mongols. Their childlike simplicity in dealings with neighbors is often abused, and astute Chinese succeed in winning their confidence.

so they perished by the way. The bones of these prehistoric creatures are preserved in the sandstone, limestone, clay and slate deposits beneath the desert sands. And among them has been found a mammal that must have been as long as a skyscraper is tall. They have called it the Mongolian Colossus. They also excavated in Asia specimens of the forerunners of incredibly large Titanotheres such as dwelt in some past age on the continent of North America. This beast must have browsed on the tops of forest trees. It is, up to date, the world's biggest mammal and a new species, at that.

While it was the inhabitants of millions of years ago who most interested Mr. Andrews, he found some interesting present-day dwellers in Mongolia with which the remainder of this article will treat. He found, for instance, Mongol temple priests who forbade the killing, on cer-

tain spots they hold sacred, of the deadly reptiles that sometimes crawled for warmth into the beds of the explorers during the chill of night. But one should not leave the subject of exploration without a reference to the geologists Berkey, Granger and Morris who have discovered that Gobi is to-day very like the deserts of Utah, Wyoming and other portions of the American desert northward to or beyond the Canadian border.

As to the human dwellers on the Gobi Desert, the nomad Mongols, averse alike to agriculture and organized government, had always raided the more fertile provinces of China, and at the height of their power possessed the best weapons of the world in their day. Their rise forms one of the most romantic chapters of history. They were first consolidated in the twelfth century by the establishment of the so-called Empire of the Great Moguls, and

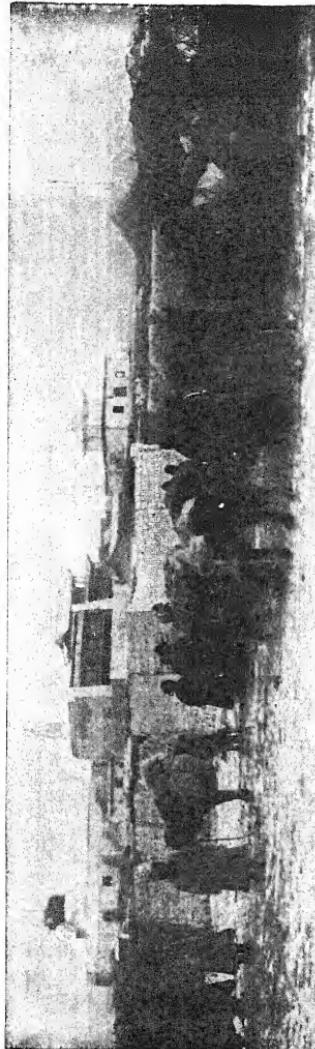
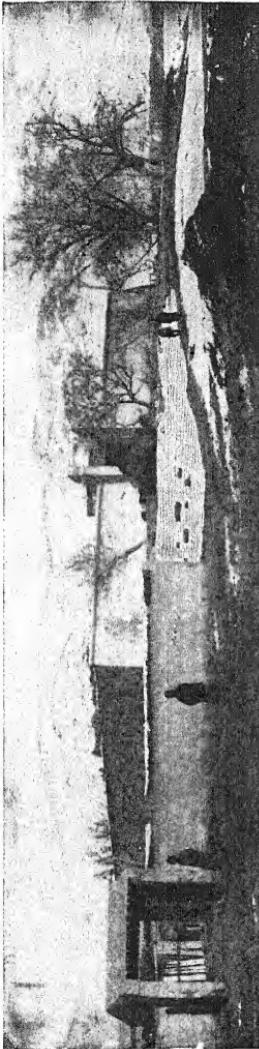
Col. P. T. Etherton
ROAD LEADING TO THE MAIN GATE OR CHUGUCHAK ON THE RUSSO-MONGOLIAN FRONTIER

Chuguchak is a Chinese town lying south of the Tarbagatai Mountains on the frontier between Mongolia and the Russian province of Semipalatinsk, and by virtue of its position is of considerable political importance. The inhabitants of towns in Outer Mongolia are, as a rule,

the various officials and immigrants, lamas, and the former vassals of the Living Buddha of Urga. The latter number about 450,000 in Outer Mongolia. There is very little trade with Russia from the town, as that is chiefly carried on from Kobdo.



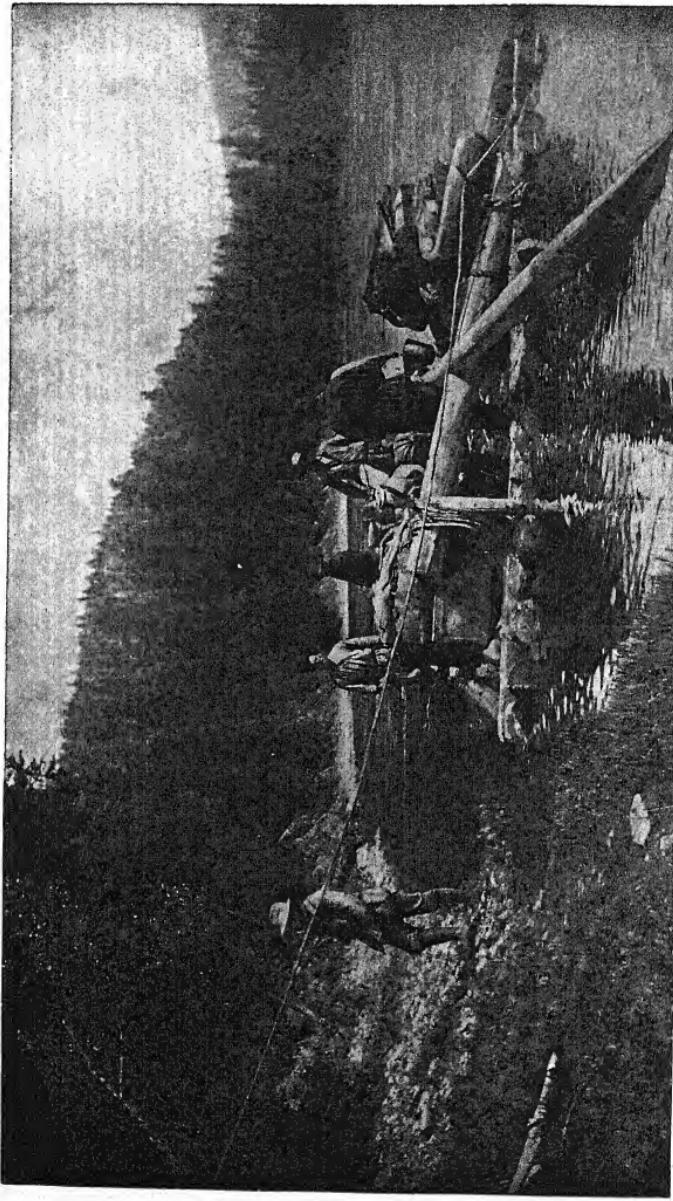
SHARA SUMČ AMID THE SNOW OF THE ALTAI MOUNTAINS AND LAMAS AT THE MONASTERY AT WONG
Shara Sumč is a fortified post and the seat of the governor of the Altai district, among the wild Altai Mountains. The Chinese built this strong hold with much secrecy in order to strengthen their hold on Western Mongolia. Only about four Europeans have penetrated so far into the heart of this inaccessible region. Wong is a village clustered about a monastery on the borders of Northern Turkestan. The mud huts of the lamas lie around the monastery. Outside the walls is a caravan of lamas and Mongols, muffled against the frightful cold.



C. Rutherford

SIBERIAN COLONISTS WHO NAVIGATE THE RIVER YENISEI ON THEIR CLUMSY RAFT OF TREE TRUNKS

The upper branches of the great River Yenisei flow through north-western Mongolia, and many immigrants from Siberia laboriously make their way along these streams on rafts rudely fashioned of tree trunks. A voyage on a raft is exceedingly slow, and involves much hard work,



A THOUSAND MILES FROM OTHERS OF THEIR KIND, MONGOLIAN YAKS ROAM OVER THE TURGUN HIGHLANDS

The shaggy-haired yak is usually thought to live only among the great mountains of Tibet, but there are also herds of them far away across the Desert of Gobi, in the lofty mountain ranges that form the frontier between Mongolia and Siberia. In North Mongolia there are also

Carruthers

TURGUN HIGHLANDS

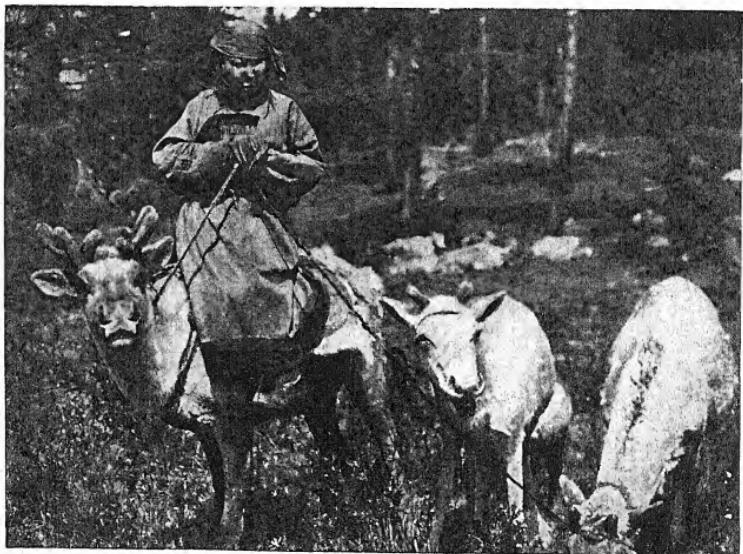
The giant sheep, as big as donkeys, with enormous curling horns, beavers, sables and gazelles, reindeer, horses, asses and snow leopards, and, farther south, great, woolly Bactrian camels. The best of the wild horses are driven over the eastern frontier and sold to the Chinese.





WANDERING MONGOLS LOADING THEIR CAMELS FOR A JOURNEY

Most of the Mongols are breeders of camels, horses and sheep, and wander from place to place in search of pasture, just as they did centuries ago. Their two-humped camels, considered the best in Asia, are used in carrying heavy loads across the Mongolian deserts, and from their fleeces the herdsmen make their tents.



WHERE THE REINDEER PROVIDES THE NECESSITIES OF LIFE

Carruthers

The tribesmen of the Uriankhai country in the northwest of Mongolia live almost entirely on their great herds of reindeer. Their food consists chiefly of the flesh and milk of these invaluable animals, whose fleeces provide winter clothing. Reindeer are also used for riding, and carry heavy loads when a tribe changes its camping ground.



VAGABOND MINSTREL WHO DELIGHTS MONGOLIAN VILLAGERS

The Mongol herdsmen appreciate any form of entertainment, and this minstrel knows how to touch their hearts with melodies on his fiddle. Accompanied by his wife, he roves from village to village on the borders of the great plains. Some of these villages have houses built of mud, but most are mere collections of tents.



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YELLOW-ROBED PRIESTS WHO FOLLOW BUDDHA'S TEACHING

Buddhist monasteries are common in Mongolia, for over a third of the population consists of lamas, or monks. Only one son of each family is allowed to follow his father's occupation and become a herdsman; the others all enter a monastery. This of course means that the laymen are forced to support them.



Adam Warwick

A MONGOLIAN PRINCESS IN FULL REGALIA
Royal lineage and regal adorning grace this Mongolian princess in her bejeweled and beaded headdress that rustles with soft clash at every movement of her head.

The full cheeks and narrow eyes are typical.

soon thereafter, their empire stretched from the Sea of Japan to the Adriatic Sea. It was then that the Mongols came near to dominating the Old World. Under Jenghiz Khan in the thirteenth century an army was organized which penetrated the Great Wall, ravaging and plundering the Chinese provinces; and Jenghiz Khan later conquered most of Inner Asia, sweeping westward as far as where Odessa now stands, capturing what later came to be known as Moscow, invading Poland and Hungary and capturing Budapest.

Later in that same century Kublai Khan dominated the scene of action, and in the

fourteenth century Tamerlane (Timur), who was the most amazing conqueror the world had ever seen, for one summer he sacked Moscow and the next he stood at the gates of Delhi.

When at the height of their fame the Mongols were Mohammedans. Had they so remained, they might even now retain a prominent place among the nations of the East. Their downfall, which followed soon after the rule of Tamerlane, was due largely to the introduction of Lamaism, a form of the Buddhist faith which forces all sons save one of every family to enter a monastery. Lamaism was introduced from Tibet toward the end of the thirteenth century and rapidly gained adherents.

When the Mongol Empire fell apart, a portion of it came under Russian, and a part under British domination, while Mongolia itself—as we know it today—became a Chinese province.

Treaties were established between China and Russia as early as 1689 and goods entered European Russia by way of the Siberian steppes. By a later treaty (1725) the frontier city of Miamien in Mongolia became one of two gateways for the Chinese trade, while Siberian Kiakta became the other. Then in 1912 Mongolia was declared to be an integral part of China.

But that Russia would like to have Mongolia has been evidenced by certain episodes of the recent past. Since the Chinese Revolution in 1911, Mongolia has tried again and again to win freedom from China. Coveted by both China and Russia, it has since been shuttled back and forth between the two nations, and perhaps the end is not yet. In 1911, for instance, San-to, the Manchu Amban at Urga, resisting Russian influence, strove

WHERE A LIVING BUDDHA REIGNED

to promote Chinese trade and immigration, but for this the Mongol princes shortly succeeded in ousting him. In his place as ruler, they set up the Urga Hu-tukhtu (Living Buddha). At this juncture Russia came forward, promising to aid Mongolia in maintaining her independence from China. By agreements signed in 1913 China did for the time recognize Mongolian independence, at the same time that Russia recognized Chinese overlordship in the disputed territory. By an agreement between the three countries in 1915 there was to be a Chinese resident general at Urga, the capital, but Outer Mongolia was to remain independent, under the protectorate of Russia. But in 1919 the Chinese took advantage of the disorder that followed on the heels of the Russian revolution to try to increase their power in Mongolia. They were driven out of Urga in 1921, at which time Red troops organized a government at the capital city. One complication was removed in 1924 when the Living Buddha died. At once there was a revolution and the Mongol People's Republic was set up. It is under Russian influence.

The eastern part of Inner Mongolia has been occupied by Japanese troops. The remainder is more or less under Chinese control, though even here Russian influence is growing more important.

The Mongol dress, a study for an artist, is like a long and ample dressing-gown of varied color, fastened at the waist by a sash. Beneath are shirts and coverings according to the period of the year. For head-gear the rider of the plains has a rounded, turned-up hat, the centre rising to a cone-shaped crown of red, yellow or ochre. For the feet he has leather boots reaching to the knees, al-

ways two or three sizes too large, for as the winter advances successive layers of felt socks are added. Stuck in the girdle is the long pipe without which a Mongol never moves, flint and metal to supply the want of matches, and a riding-whip.

With the women the dress is somewhat similar, with their very long sleeves well padded at the shoulders. The hair and its careful dressing is the feminine strong point. It is plaited and threaded through a flat framework curved outward like the horns of a sheep, these terminating in a silver tip covered with beads and other ornaments. They wear earrings of turquoise and other precious stones easily



Adam Warwick

A MONGOLIAN PRINCE IN IMPERIAL GARB

This princely descendant of the great Tatar khans, Jen-gihz and Kublai, sits proud in the consciousness of ancestors whose power was a terror and whose names were feared through all the bounds of Asia.

procurable in this land of minerals while strings of beadwork and necklaces adorn the neck and shoulders. The boots are, of course, far too large for their tiny feet, but then provision must be made for extremes of temperature, and, moreover, they are receptacles for the pipe and tobacco, riding-whip and the brick tea and even the drinking-cups.

Goats' Hair Felt Tents

The home of the Mongol is a large felt tent, a semi-circular construction on a lattice framework with an opening at the top for light and the escape of smoke. The felt covering the framework is made from goats' and camels' hair. The difficulties of house-moving are reduced to a minimum, for the family range themselves around the inside of the tent and, lifting the structure bodily, walk away.

The contents of a Mongol larder are easily supplied, for they consist of milk, mutton, cream and a form of cheese made from goats' milk. The Mongols drink copiously and often of fermented mare's milk, which they keep in leathern bottles in exactly the same way as the Jewish patriarchs or their nomadic forbears did centuries before them.

The conservative Mongols treasure the romantic theory of the bride being carried off from her father's tent. A wedding is a great event, especially when the belle of the encampment is the prize. Arrayed like a princess, the slant-eyed young woman with her flat yellow face and stiff black hair, mounted on a fiery charger, gives the lead in a breakneck race to the young men who aspire to her hand. To ward off undesirable lovers she uses her heavy whip with force and accuracy, and a well-directed slash across the eyes puts the unwelcome suitor out of action.

A Savage Custom

The customs of the Mongols are often remarkable. Instead of burying the dead in the usual way, the body is put out on a knoll in the vicinity of the camp, and there left to the tender mercies of dogs and birds of prey. Should the remains not be disposed of within a few days the

deceased is considered to have led a wicked life, since even the dogs are shocked and refuse to touch the body. The sequel to this discovery is the chastisement of all the members of the deceased's family with the idea of saving them from a similar fate.

Among the Mongol lamas, or priests, who comprise forty per cent of the male population, the medical profession is favored, since it affords an opportunity of acquiring wealth and position. Their medical practice is, unfortunately, founded on superstition and witchcraft. There are quaint observances respecting doctor and patient. One is that the medico lives in the patient's tent until the sick person is either cured or dies. Payment of the fee incurred is a question of results.

The Mongols have strange ideas concerning the origin of complaints from which they may be suffering. They will declare with all sincerity that the deity is angry with them and has visited them with a fever, a cold or whatever it may be, because they have inadvertently cut a stick from the stunted trees surrounding a monastery, or because in digging a hole in the ground they have destroyed life in the shape of worms and insects.

Hard Lot of a Mongol Prisoner

The prison system and mode of punishment in Mongolia are similar in their cruelty to those of the Middle Ages in Europe. Here offenders are placed in an oblong box measuring about five feet by two and two feet in depth—very like a coffin. There, chained and manacled, they are left to pass weeks, sometimes months and not infrequently years, according to the seriousness of the crime. They can neither stand up nor lie down, but must performe assume a semi-crouching posture, so that their limbs become shrunken and useless. They are taken out for a few minutes daily and food is passed to them through a small hole in the side of the box. For covering at night a totally inadequate sheepskin coat is provided when the thermometer drops to 20 degrees below zero.

A PEEP AT PEKING (PEIPING)

China's Ancient Mongol Capital

Under various names and dynasties, Peking served as the capital of China for a thousand years, and on its battlemented walls, in the wonders of the former Imperial Palace and in its streets, invader and conqueror have left their mark. Yet Peking through all remained essentially a Chinese city—elusive, forbidding, but still attractive to the stranger. Much of its old-time color and romance have disappeared since the revolution of 1911, which abolished the ancient imperial system and set up in China a republic, that has since had to struggle against the dictatorship of rival war-lords. In 1937 Peiping was occupied by Japanese troops who remained, with a puppet government, until the surrender of Japan in 1945. In this chapter, we shall tell you about some of the glories of the ancient city.

OF all the cities in the world Peking is, perhaps, the most remarkable, with its huge walls, its historic past and its curious mixture of things old and new. It has a history that few cities can equal. It dates centuries before the Christian era, for a city existed here or near here about 1100 B.C. In the course of time this spot came to serve as a provincial capital; then, after other centuries of change, the city was named Chung Tu and was made the royal residence of the Tatars. From them it was taken by the Mongol leader, Jenghiz Khan, and rebuilt by his grandson, Kublai Khan.

The name Peking, which means Northern Capital, dates from the third Ming emperor, who moved the seat of government there from Nanking, the "Southern Capital," where the court of his two predecessors had been established. In the year 1928, some five hundred years later, the Nationalist government of the new republic again shifted the seat of power back to Nanking, changing the name of Peking to Peiping, an official change that did not at once become common usage.

It may be said with truth that the history of China is contained within Peking, for here reigned the emperor, known as the Son of Heaven. His word was law, and he was believed by his subjects to rule over everything beneath the sun and to have no earthly rival. Therefore, as all states and countries throughout the universe were regarded merely as his vassals, their emissaries could be received at the Chinese court only as inferiors.

The present city is very much the same as the one created by the Ming emperor Yung Lo, who reigned from 1403 to 1425, but he built on the foundations laid by the great Kublai Khan. The Manchu emperor Ch'ien Lung did much to improve Peking during the latter half of the eighteenth century. The city is situated in a plain that extends southward for about seven hundred miles and eastward to the Gulf of Chihli, ninety-one miles distant. Forty miles to the northwest is the Great Wall. The soil of the plain is so light and so loose that we are vividly reminded, when the wind raises the dust, of the story that the city was carefully located on the driest spot in the province.

It is from the walls that we can get the best impression of the city. They are about twenty-four miles in circumference, approximately forty feet in height and enclose four cities. Since the fall of the monarchy in 1911 and the substitution of a republic, parts of these cities have fallen into dilapidation. Of the four, three form a nest: first comes the Tatar City, in the heart of which lies the Imperial City, enclosing in its turn the Forbidden City. Each of these is surrounded by its own walls. In the central enclosure—"forbidden" ground to all foreigners until the Boxer rebellion in 1900—are the palaces and exquisite pleasure gardens of the former emperors and their households. Here for a thousand years lived the royal masters of China, unseen of common mortals.

In the Imperial City were the residences of princes and high officials. The whole



CHINESE JUGGLERS PERFORMING THEIR TRICKS IN PEKING

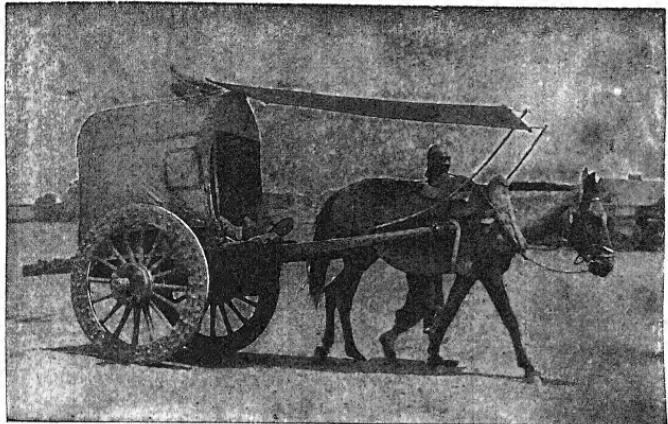
Anything unusual soon attracts a curious crowd in China, and here an appreciative audience occupies the roadway while it watches two jugglers. The man to the right of the centre is swallowing a sword, and his partner is calling upon passers-by to stop and see this marvelous trick. Obviously the half-naked performer can have nothing up his sleeve!



LITTLE CHINESE ACROBAT READY TO DELIGHT THE CROWD

Carter

Almost as soon as he could walk, this little fellow was made to practice various acrobatic feats so that his limbs might become used to assuming unusual positions. His father was probably an acrobat, and his grandfather as well, for trades and professions run in families in the East. A collection is usually taken before the performance commences.



Camera Craft

PEKING CARTS ARE VERY SLOW AND NOT VERY STEADY AS A RULE

In Peking we may ride in a rickshaw or in one of the native carts. There are no seats in the carts, so the passengers must sit on the floor-boards, and since there are no springs, they get bumped about as the vehicle goes over ruts and into pot-holes. The covering may be of cotton cloth or of silk, as the owner's means allows.



Carter

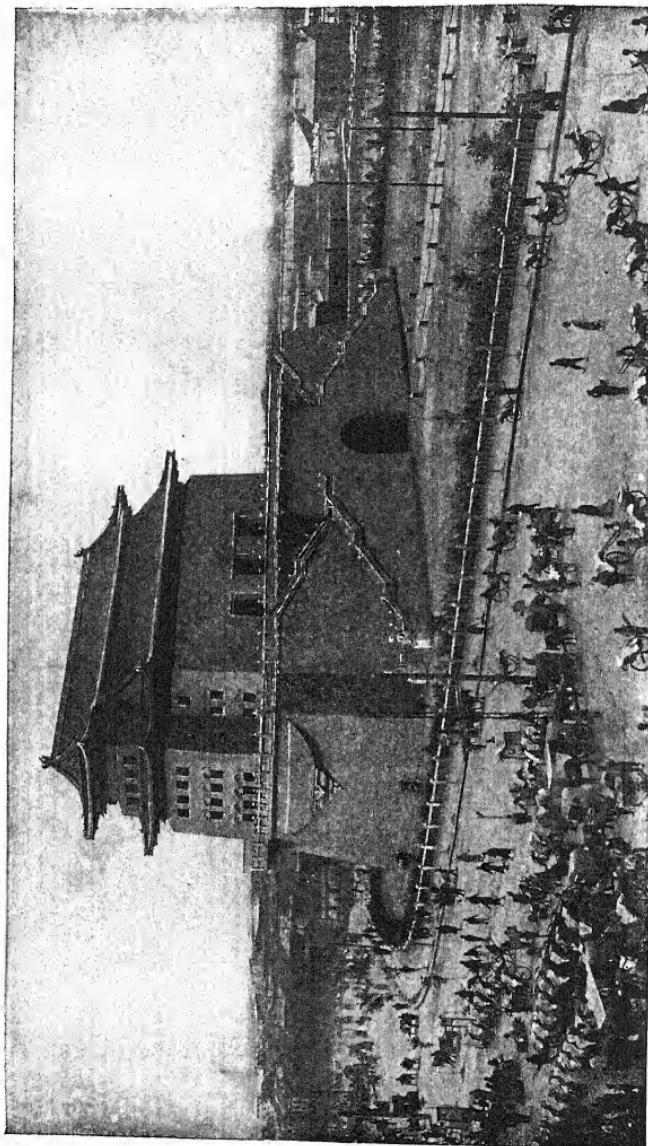
SIX LITTLE GIRLS OFF TO WORK EARLY IN THE MORNING

One of the saddest sights in China is that of the little children going to work in the factories. They sometimes have to remain at their tasks for sixteen hours, and their monotonous lives give them dull expressions. Wheelbarrows of various sizes are popular forms of conveyance in Peking, as well as in many other parts of China.

Wright

ONE OF PEKING'S TRAFFIC CENTRES: THE CHIEN, OR SOUTH, GATE OF THE TATAR CITY

The Chien Gate stands at the northern end of Chien Men Street, the busiest thoroughfare in the Chinese City, and on either side of it is a railway terminus. Formerly the traffic at this point was very congested, so after the revolution the walls on both sides of the gate were pulled down for a short distance to make more room for the lines of carts and rickshaws waiting outside the stations. There are ten gates in the Tatar Wall and these are surmounted by large towers, some of which date from the fifteenth century, while others are more modern.

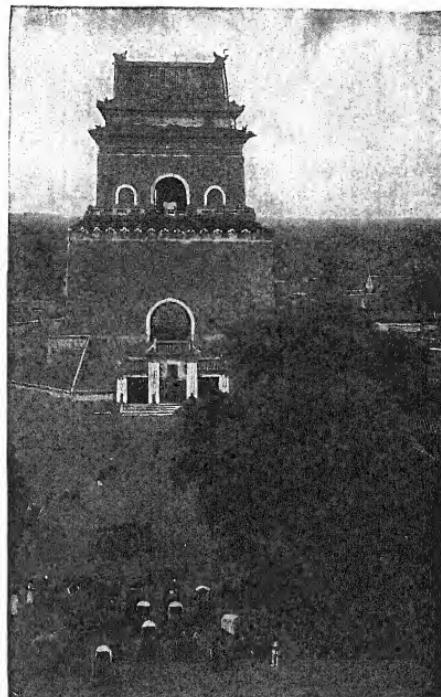


area surrounded by the mighty walls of the Tatar City is much older than the Chinese City, which joins it on the southern edge and in which are the shops and the homes of most of the population of Peking.

For a long time no one was allowed to walk on the walls, because it would have been an act of great disrespect on the part of the observer to look down upon the emperor and the palaces in which he lived. It was only after the war between the Chinese and the British and French, in 1860, that an order was given permitting foreigners to enjoy the privilege of walking along the top of these ramparts. This was a great advantage, since the roads are often ten inches deep in dust during the summer, and in winter are masses of mud and slush so deep that carts are often bogged up to the axles.

There are many wonderful buildings in the old city; but one of the most interesting is the Observatory standing on a site first used by Persian astronomers at the court of Kublai Khan. It is probably the oldest astronomical observatory in the world. We know that hundreds of years before astronomy came to be studied with care by Western men of science, the Chinese had evolved a system of their own, which led them to believe that the earth was the centre of the universe, and that the sun, moon and stars moved round it and gave it warmth.

In the seventeenth century Jesuit priests came to the city from Europe, and made known the wonders of Western astronomical science, which the Chinese endeavored to apply to their own system. They worked out eclipses and forecast them with great accuracy, but the results of science were hard to reconcile with the



Corbett-Smith

BELL TOWER IN THE TATAR CITY

In the Bell Tower, which is about one hundred feet high, is hung a huge, bronze bell that dates back to about 1420. It is fourteen feet high, and is struck with a beam. Upon it a watchman marks the passing of the watches.

traditions of the race. For centuries the people had been taught that the only efficient method of counteracting the dreadful consequences of an eclipse was to assemble all the priests, nobles, and astrologers and to beat drums and other instruments to frighten the dragon that was trying to devour the sun.

Near the Observatory we shall find the ruins of the famous Examination Halls, where examinations for official posts were held for centuries. The higher positions in the civil and military service were filled

A PEEP AT PEKING (PEIPING)

only from among those who had passed the examinations held here, and this system was the leading feature of Chinese administration. The possession of a literary degree was not only a distinction but also a passport to an official appointment. The final examinations, which occurred every third year, were presided over by the emperor in person, and the candidates were all those who had successfully come through eliminating trials previously held at the various examining centres in the provinces.

The Examination Halls contained about 10,000 cells, each nine feet long by four feet wide, into which light and food were admitted through a narrow grating in the wall. Every candidate was thoroughly searched before entering to make sure that he had with him nothing that might assist

him in the coming ordeal. He was then given a cell, locked in and left there during the time (perhaps a week or more) required for the examination.

The questions were so hard that many of the more highly strung candidates went mad under the strain. No one could hope to sit for this final examination until he had spent years in intense study, and if he should make the slightest mistake in composition or the fault of misplacing a character, he knew he would not pass and would not be allowed to present himself for examination again. Many of the questions set at the examinations were taken from the works of Confucius, who lived more than 2,400 years ago and whose teachings have greatly influenced the Chinese race during all these centuries.

The centre of foreign life and activity



Camera Craft

BUYING A CRAB IN PEKING IS A WEARISOME BUSINESS

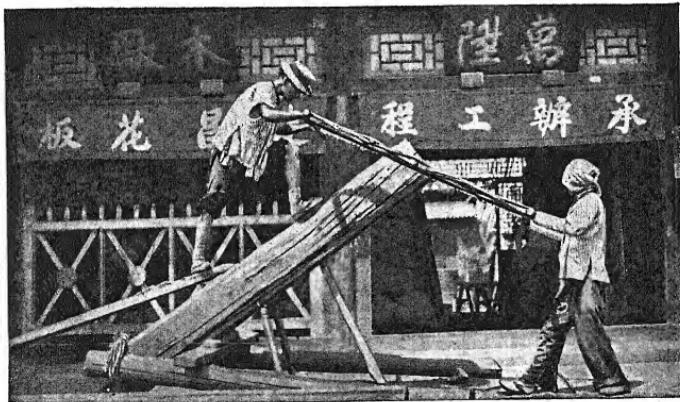
Crabs are much liked by the Chinese, and we may see baskets of them by the wayside in Peking. In one of our markets the buying of a crab need not take more than a minute, but the Chinese love to haggle over the price of everything that they purchase, and the completion of such a simple transaction as this may occupy half an hour.



Corbett-Smith

CHINESE TINKER BUSY AT HIS TRADE IN A QUIET CORNER

In Peking traveling tinkers ply their trade in the streets, carrying about with them fire, hammers and portable stoves, and thus saving overhead expense. This man goes to the houses in one street and collects all the kettles and pots and pans that need mending, then he retires to some quiet corner where he can work undisturbed.



Camera Craft

SAWING TIMBER FOR A BUILDING IN THE CITY OF PEKING

Many of the buildings in Peking are constructed mainly of wood, so that carpenters and their assistants are people of considerable importance. Instead of using a sawpit, these workmen have erected a contrivance that makes it necessary for one of them to work in a very uncomfortable position. As the work progresses, they must move the supports.



LIFELIKE LAUGHING BUDDHA

In the neglected Buddhist temples about Peking there are many works of art depicting Buddha as partaking of human emotions. Buddhism is now decaying in China.

in Peking is the Legation Quarter, an international colony where dwell the foreign representatives. It lies below the Tatar Wall in the southern part of the Tatar city, on land allotted for the purpose after the Boxer troubles. Here are all forms of architecture, each of the nations having endeavored to set up a portion of its country, with its own particular style of architecture, within the walls of Peking. Each nation has a separate compound for its own buildings, and no foreigners, with the exception of missionaries, are supposed to live in any other part of the city. Soldiers are always on guard on the wall and at the gates.

The imperial splendors of the Forbidden City, with its artificial lakes and beautiful trees, though they have lost some of their lustre, still suggest in their very names the mystic wonders of a fairy world. There are, for instance, the Jade Rainbow Bridge, the Palace of Earth's Repose, the Throne Hall of Purple Efulgence and the glorious Dragon Throne of the Son of Heaven. Foreign ministers were first given audience within these royal precincts after the uprising of 1900;

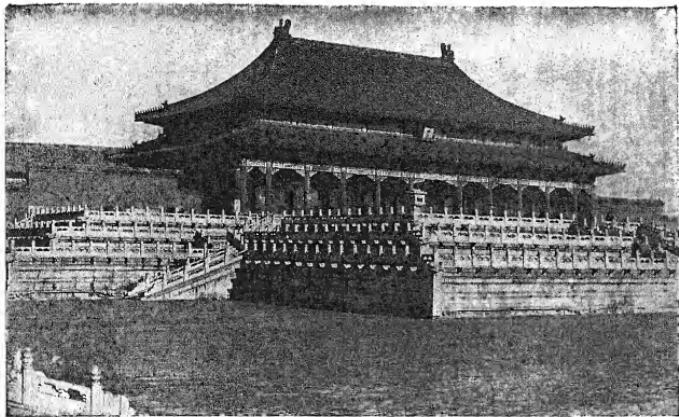
but to the public the gates remained closed until 1924, when the former emperor was at last sent forth from within the walls that had so long guarded an imperial residence. After that a permit would gain admittance for the humble as well as the notable visitor.

In the city of to-day, in strong contrast with the structures and methods of times long past, we find motor cars and newly built roads on which they can run smoothly, electric lights, a water supply system, modern banks and hospitals, and a police force modeled on Western lines. Probably the Japanese instituted many changes during their years of occupation of the area; but, basically, life and its habits do not change much in China. The people still live much as they did. A Chinese official is inadequately paid and



GUARDIAN OF A TAOIST TEMPLE

Such fierce-looking images as this are to be seen at the entrances of Taoist temples to frighten away evil spirits. Many observances have been borrowed from Buddhism.



© Ewing Galloway

DOUBLE-ROOFED THRONE ROOM IN THE FORBIDDEN CITY

Within the "Forbidden City" are the many buildings that formed the old Imperial Palace. In this photograph we can see the Throne Room of the Supreme Peace, whither the emperor came to hold court on New Year's Day and for other ceremonial occasions. Five flights of steps lead to the terrace, which is twenty feet above the ground.



© Ewing Galloway

ON THE LAKE OF THE SUMMER PALACE IS A MARBLE BOAT

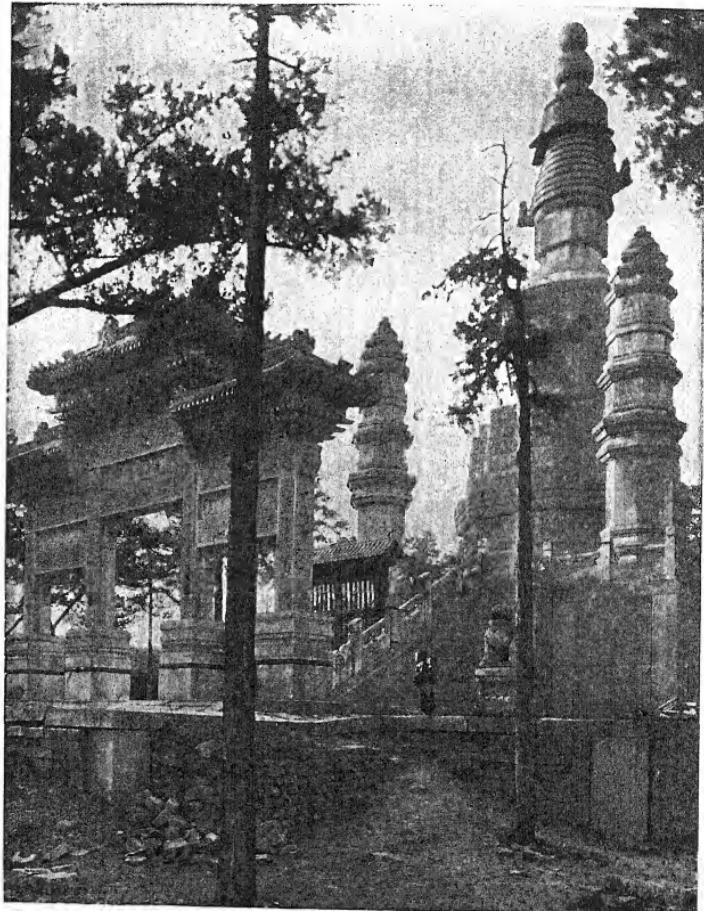
Many of the old buildings of the Summer Palace, which lies about eleven miles northwest of Peking, were destroyed in 1860, and the present ones were erected by the order of the Empress-Dowager Tzu Hsi. This beautifully carved pavilion like a marble boat is only one of the many marvels in this home of the former rulers.

A PEEP AT PEKING (PEIPING)

has to do the best he can to make both ends meet, and this largely accounts for the bribery and corruption that have always existed in the country.

For example, the police-watchmen in

all Chinese towns are entitled to the collection of a small fixed sum once a week from every shopkeeper and householder in their ward. This sum is usually paid regularly, for should there be any failure



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BEAUTIFULLY SCULPTURED GATEWAY OF THE YELLOW TEMPLE

North of the Anting Gate, which is in the north wall of the Tatar city, lies the Huang Szu, or Yellow Temple. The building is so named because of its yellow tiles, though green and blue tiles have also been used. The temple comprises two structures, the earlier erected in 1651. Here were entertained grand Lamas and Mongol Princes.

A PEEP AT PEKING (PEIPING)

in payment the police have their own way of bringing the debtor to book. They first ignore his house or shop, and if this should prove to be of no use they achieve the desired result by arranging a burglary.

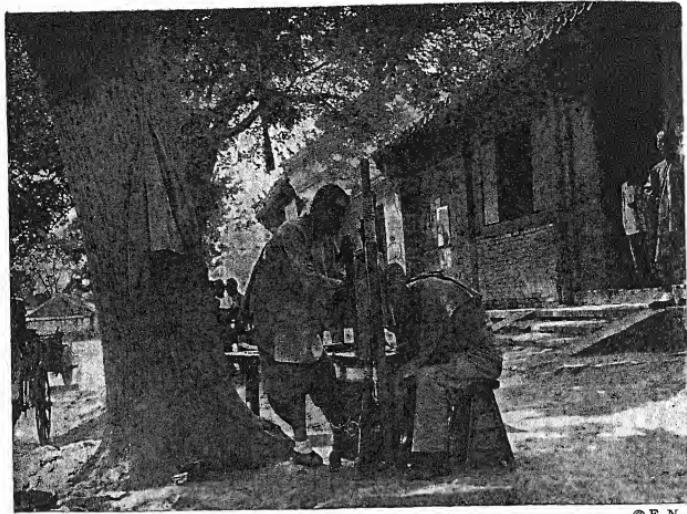
Chinese police administration makes no provision for the poor and those in want, but we must not imagine that there are no beggars in Peking. On the contrary, there are gangs of them. As these beg-



© E. N. A.

TEMPLE OF HEAVEN WHITHER THE EMPERORS CAME TO WORSHIP

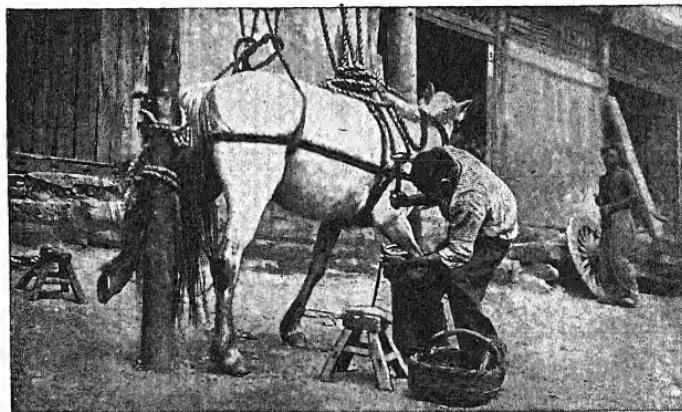
In the Outer City of Peking is the Temple of Heaven, erected in 1420, where the emperors offered prayers on certain occasions. This picture shows one of the beautiful buildings and the stairway of approach. The triple roof is covered with blue tiles, and the steps are of white marble. The carved ramp in the centre is for the use of spirits only!



© E. N. A.

BARBER OF PEKING WORKING IN THE SHADE OF A TREE

In China both the barbers and the actors are looked down upon to a certain extent by the other members of the community, and they have not been allowed to take part in state examinations. The barbers usually set up their booths in the open air; they shave the heads of their customers as well as their faces.



Camera Craft

HELPLESS EQUINE VICTIM OF A BLACKSMITH IN OLD PEKING

Either Chinese horses are very fractious or this farrier is very nervous, for in Europe or America one rarely sees a horse bound with ropes while it is being shod. This man rests the horse's hoof upon his knee, but a Western blacksmith usually holds it between his thighs.

A firm grip is not very necessary here, as the horse cannot move.

A PEEP AT PEKING (PEIPING)

gars might be a danger to the state, they are placed under the control of a headman, who is held responsible for the good conduct of his ragged army. He reports periodically to the governing authority and arranges with shopkeepers and house-holders for the payment of certain sums so as to save merchants and traders from being pestered during business hours. Should there be any refusal to give the amount in question, the beggars soon bring the refractory one to a more reasonable frame of mind.

A party of dirty men will appear and demand alms, and their offensive presence is quite enough to keep away all intending customers. No one can get anywhere near the shop, traffic is held up and all business is at a standstill. If the shopkeeper should continue in his refusal, his resistance is met by an increase in the number of beggars, who press their demands for charity until nothing can be heard above the din. Finally the merchant is forced to submit, and the beggars then retire with flying colors.

A Theatre in the Street

The native, or Chinese, city is most interesting, for there we see the real life of the people and come in contact with their pursuits and amusements. The Peking people, in common with all Chinese, are fond of theatricals. The plays are mostly historical and deal with the sayings and doings of sages who died more than two thousand years ago. The costumes are authentic, fitting exactly the time and personages of the play, and are often costly.

In walking through the streets we occasionally come across a theatre, not in a building but in the open street. There is no scenery; but a few benches, bamboo poles and flags are used in a traditional way to suggest the scenic background. The illusion is helped by the symbolic gestures or postures of the actors. Imagination does the rest. There are no dressing-rooms for the actors. All the changes of costume, the arranging and plaiting of the hair and painting and powdering of the complexion are carried out in full view of the audience.

It is in the streets of the essentially Chinese part of the city that we see the shops, the restaurants and the everyday life of the people. Houses and shops are all of the same pattern. The shopkeepers place their counters in the roadway, and often the space available for traffic is so small that carts can pass only in single file. There are shops containing the beautiful silks for which China is famous, others with lacquer work or vegetables and fruits; here and there are restaurants where we may taste the various foods which are distinctly Chinese.

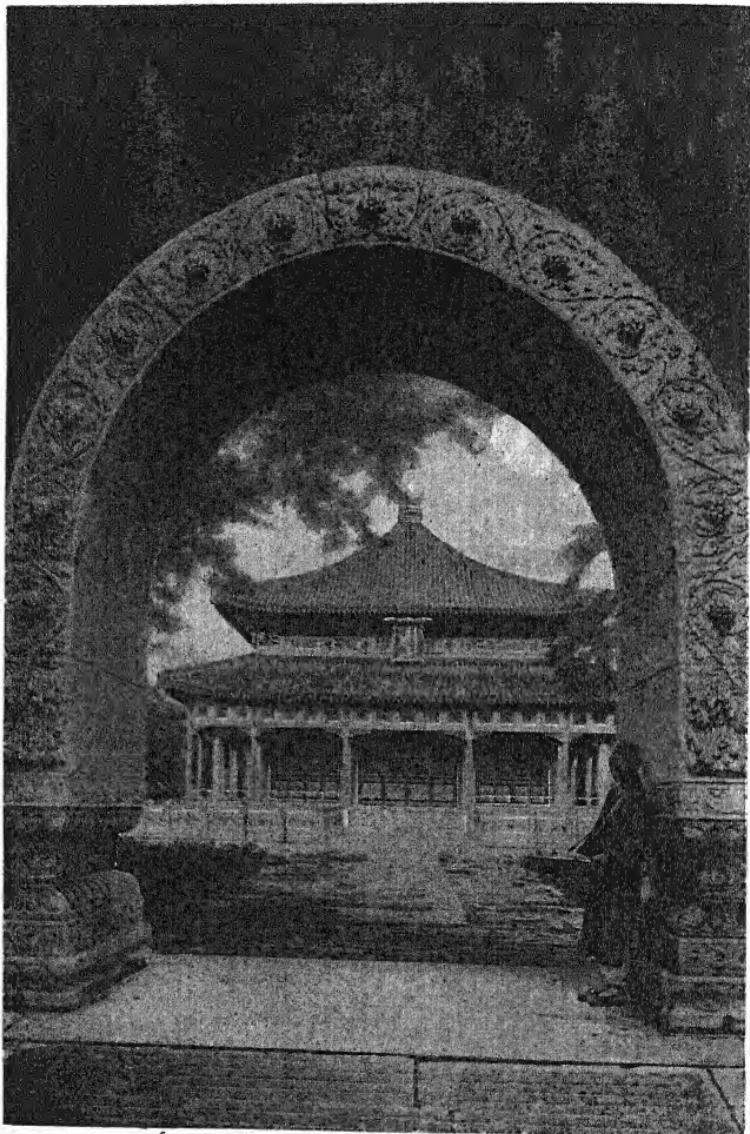
Delicacies for the Palate

Let us go into one of these eating-houses. We shall have small dishes containing fresh and dried fruits, sliced ham, hard-boiled eggs, morsels of chicken, melon seeds and sundry other tit-bits. There are also soups and sharks' fins served in thick sauce. We can order wild duck and cabbage, pigeons' eggs stewed with mushrooms, dried fish of various kinds, sea slugs from the waters around Japan, pork crackling, chicken with ham, ducks'-egg soup, stags' tendons, bamboo roots, as well as the shoots of the young bamboo, stewed lotus, pickled or preserved eggs, fermented eggs, boneless chicken or ducks stuffed with little pine needles to give them a fine flavor. Beef we shall not find, because it is considered a sin among the Chinese to kill and eat animals that are used as beasts of burden.

Then there is the traveling restaurant which a man carries about on two wooden stands secured to a long bamboo pole that he slings over his shoulder. When he meets a customer he chooses a corner and there ladies out the meals.

Old and New, Face to Face

Peking, as we have already seen, presents a mingling of ancient and modern; mule litters of the most ancient type stand alongside the latest motor cars; telegraph and radio bring news from all parts of the world. The famous Peking Gazette, the oldest journal in the world, which was formerly the one newspaper, contained only what the imperial court considered



PEKING'S HALL OF CLASSICS is an old Imperial university, and the emperor used to sit in the main hall to preside over examinations or explain the old literature. In the grounds are tablets upon which have been carved extracts from the thirteen Chinese classics. They were set up by the famous Chinese emperor Ch'ien in the eighteenth century.



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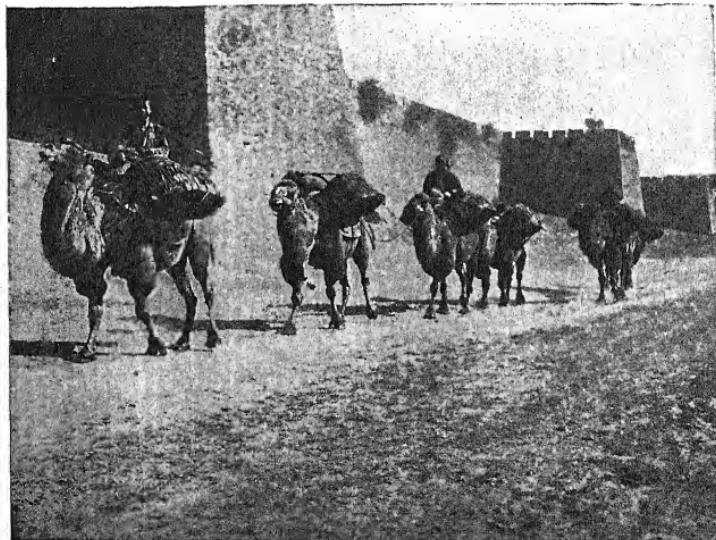
TWO FEARSOME DRAGONS guard the entrance to one of the buildings within the Forbidden City. When China became a republic, some of the halls and palaces were used as government offices and barracks. Many of them, however, have remained empty since the day in the year 1924 when the young emperor received orders to leave the Imperial Palace.

A PEEP AT PEKING (PEIPING)

it advisable for the people to know. With the spread of new ideas and the increase in readers of newspapers and other periodicals the prejudice against change has more and more to fight, but it has not lost its hold.

For instance, there was a project to develop the rich coalfields in the province of Shansi, but the priests and people were against it, because they argued that the area to be tapped was the home of the mighty dragon Feng Shui, the guardian of hidden treasures, who destroys anyone offending him. If the coalfields were opened the sleep of the dragon would be disturbed, and he would come out and spread fire, death and pestilence through the land. So the dragon slept on, and the coalfields remain untapped.

Many and varied are the sights in Peking, for it is the centre of Chinese life. Its quaint streets and shops, its temples, its wonderful walls and palaces are reminders of history and romance. We may visit the Great Hall of Audience where the emperor, on his birthday, used to release 10,000 birds from huge cages, so as to bring good luck; and the Temple of Heaven, whither once a year he took a scroll on which were written the names of executed criminals. This scroll he burnt there, so that the ashes could go up to Heaven and make it known that he had done his duty. The wonder and delight of these places and of many others in the storied city of the Celestial people surpass all expectation when we walk within its old, old walls and recall its past.



OLD MEANS OF TRANSPORT PASSING BENEATH OLD WALLS

Camera Craft

Camel caravans from Mongolia and Siberia still bring merchandise to the city as they have done for centuries. The Peking of to-day was built upon the foundations laid by the great Kublai Khan, grandson of Jenghiz Khan, a little to the north of an older city that was captured by the Mongols in 1215. The earlier city was known as Chung Tu

IN CHERRY-BLOSSOM LAND

Tradition Lingers in Modern Japan

When the world was created, Japan, the most beautiful of all places, was the first country to be made. So lovely was it that the gods considered mere man to be unworthy to rule over it. The Sun Goddess, therefore, sent down Ninigi, her Heavenly grandchild, and he became the first ruler of Japan. The people believed the present emperor to be his direct descendant and they the descendants of Ninigi's attendant gods. From a feudal island kingdom, Japan grew into a great empire, until her ambitions were dashed by the outcome of World War II. After the war the Emperor publicly renounced his claims to divinity—told his people that he was not a god. The Land of the Rising Sun has been stripped of its conquests and is now hardly larger than when Commodore Perry opened its doors to the world in the middle of the last century.

JAPAN is a large chain of islands stretching north and south for three thousand miles along the east coast of Asia, from which it is separated by the China Sea. There are four large islands and about four thousand islets, of which only some 550 are inhabited.

As we travel from north to south, we pass the four largest islands, Hokkaido, or Yezo; Honshu, the main island; Shikoku and Kiushiu, all mountainous and forest-clad. From Kiushiu there extends the long chain of the fifty-five Luchu Isles.

Japan used to be much larger, but, as a result of World War II, she lost much of the territory which she had gained through many years of conquest and expansion. The Kurile Islands and southern Sakhalien Island, for instance, were returned to Soviet Russia; Korea became a republic. Formosa and the Pescadores Islands were returned to China, and Japanese mandated islands in the South Seas were placed under trusteeship of the United States.

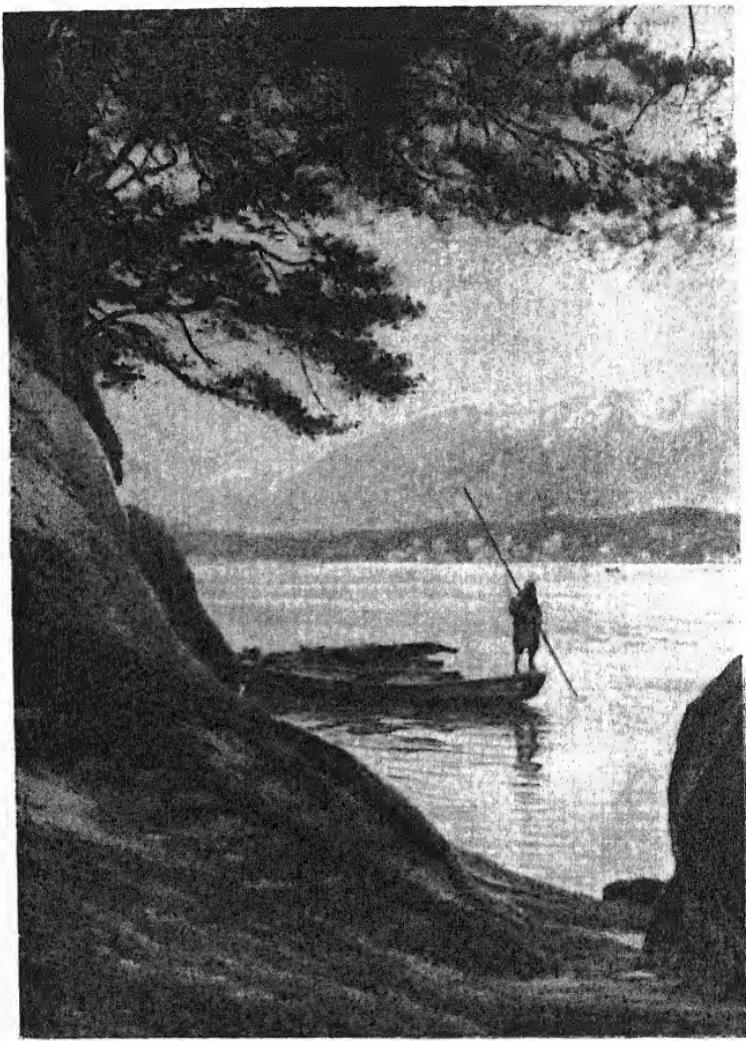
The natural loveliness of the country is formed to a large degree by its mountains and by the beautiful streams and lakes which are found in all the highland districts. The huge volcano, Fujiyama, is easily one of the most beautiful mountains in the world. It stands by itself in a plain, some seventy or eighty miles from Tokyo, and is partially encircled by a chain of lakes.

The mountain is wonderfully symmetrical and usually capped with snow. It

is regarded as sacred by the beauty loving Japanese, thousands of whom make a pilgrimage to the crater every summer. If we climb the steep sides we shall find everywhere shrines built to the spirits thought to inhabit Fuji; and from its slopes we can view plains, lakes and distant peaks.

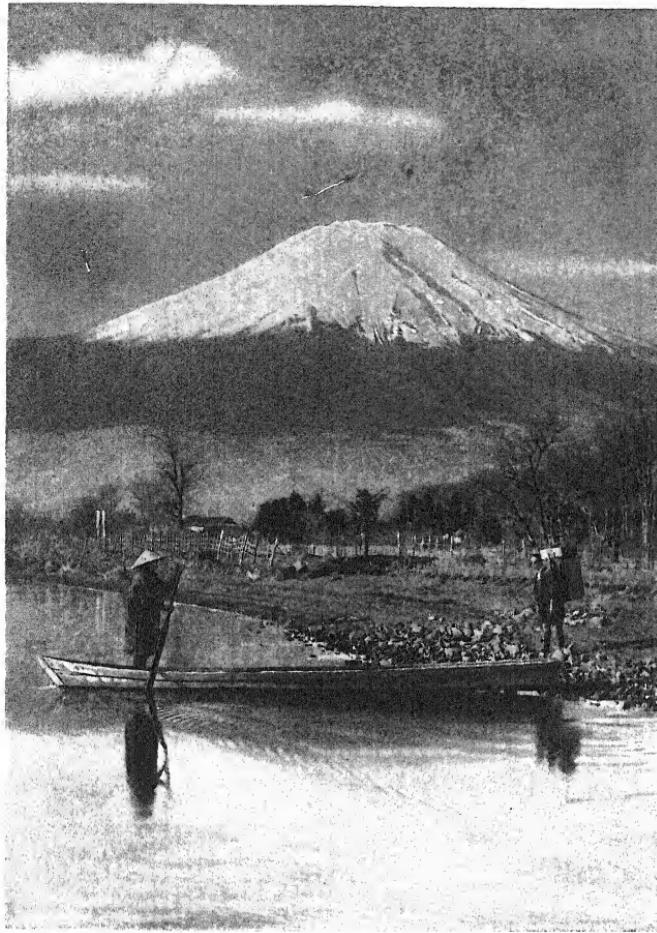
Both mountains and streams are terrible as well as beautiful, for the people suffer severely from the volcanic activities of at least fifty active craters. Small, barely perceptible earthquakes happen about four times a day in one part or another of Japan. Every now and then, also, a severe earthquake occurs that does enormous damage to life and property, as does the periodical flooding of mountain streams, which often ruins the crops in low-lying country.

The Japanese once held that the magnet loses its power during an earthquake or even immediately prior to one. In ancient times they attributed earthquakes to movements of a tortoise, on which the earth rests, or to the flapping of a large subterranean fish, which, when it wakes, wriggles about and causes the vibrations. Even today during a severe earthquake masses of people can be seen, robed in white, some of them on their knees, attempting to appease the wrath of the gods or demons responsible for the disturbance. A fierce god hidden in the entrails of the earth, the god of the earthquake, receives very sincere worship, because his dreadful convulsions are a scourge against which man cannot fight.



WAGNER

MIYAJIMA THE SACRED on which no one is allowed to die, is a mountain-island that rises from the still waters of the Inland Sea. Forests of pine and maple and grassy glades cover the mountain slopes, and down the ravines fall cascades, with never-ceasing music. The island is dedicated to the three daughters of Susa-no-o, the Sea-King. There are three temples. One temple stands on the shore, another on the hill above and a third on the highest peak, eighteen hundred feet above the sea. The island is well worth the tourist's time.



WESTON

FUJI THE PEERLESS (as Fuji-san-Fuji-yama, to give it its authentic title, is called) whether we see it from north, south, east or west, is never anything but lovely, at all seasons and at any hour of the day or night. It stands in the centre of a plain surrounded by less lofty mountains. To the south of it stretches the sea. To the north five lakes lie at its foot, from all of which wonderful aspects of the sacred mountain can be obtained. Thousands of pilgrims climb up to its crater in the summer when it is bare of snow.

IN CHERRY-BLOSSOM LAND

Although we know little about Japan earlier than the middle of the fifth century, Japanese historians claim that their present dynasty is more than twenty-five centuries old. It was founded by Jimmu in 660 B.C. Jimmu was the direct descendant of the Sun Goddess, who sent her grandson from Heaven to rule the most beautiful place on earth—Japan. He and his successors were, and indeed still are to a certain extent, looked upon not only as sovereigns, but as divinities. For thirteen hundred years they were the actual rulers of the land; then from the eighth until the twelfth century, though the emperor still ruled in name, all the power was in the hands of one family of nobles, the Fujiwara.

During this period the empress was always chosen from this Fujiwara family and the grandfather of the emperor was regent with absolute power while the emperor was a child. If an emperor showed any independence he was forced to abdicate and his young son was placed upon the throne.

To keep the aborigines in subjection a professional military class developed, and the leaders were rewarded with grants of land. A complicated feudal system developed and the power of the Fujiwara was lessened. The great chiefs ruled their lands, but constantly quarreled with one another. The general of the army, known as the shogun, came to be the real ruler, though he paid all the outward forms of respect to the Emperor, whose descent from the gods was supposed to make it improper for him to deal with earthly matters. It was not until 1868 that the power of the shoguns was overthrown and the authority of the Emperor was acknowledged.

Buddhism and Shintoism

During these centuries Buddhism had been introduced, and a high civilization had come about. Painting and poetry developed to a high degree, and many industrial arts flourished. In textiles, embroidery, carving, painting and pottery the Japanese attained a high degree of beauty. But the oldest religion of the Japanese,

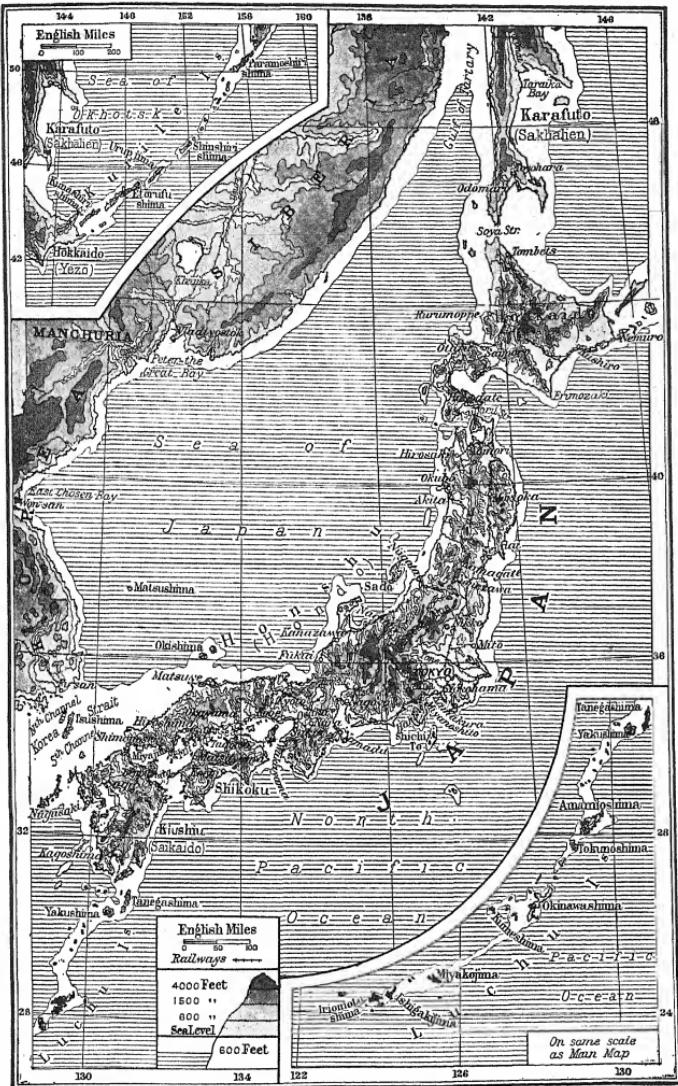
one still professed by many, is Shintoism, a combination of ancestor worship and nature worship. Since Shintoism regards people as naturally virtuous, each man's conscience is his best guide, and there is no explicit moral code. It assumes a continued spiritual existence after death, believes that the surviving spirits of one's ancestors may ward off evil, and its followers therefore propitiate them with ceremonials. Shintoists pay their deepest reverence to Amaterasu, "the Heaven-illuminating goddess," and Shinto shrines are simple wooden huts such as the first Japanese settlers built. In the seventh and eighth centuries, however, Buddhism was introduced from China. The Emperor and his court were soon converted and so were the bulk of the people. Chinese civilization and culture, Chinese art and learning spread to Japan and rapidly influenced the whole nation.

European Exclusion Act

In 1542 or 1543 the Portuguese discovered Japan by accident and later came to trade. The Spaniards and the Dutch followed them. They were welcomed by the Japanese people and for some time traded profitably. Christian missionaries came, too, and made many converts. These conditions, however, did not last, for early in the next century Christianity was forbidden and stamped out with the greatest cruelty, and all foreigners were driven from the country. In 1636, chiefly out of hostility to the Portuguese, a law was passed that declared that no European might land in Japan and that no Japanese might leave its shores. One exception was made to the former decree: the Dutch were allowed to keep a trading station on Deshima, an island near Nagasaki.

Feudal Isolation

For the next two hundred years Japan remained entirely cut off from the world. During this period no boats big enough for foreign trade were built and all the existing large ships were destroyed. The only vessels allowed were small coasting boats used for fishing. The only indus-

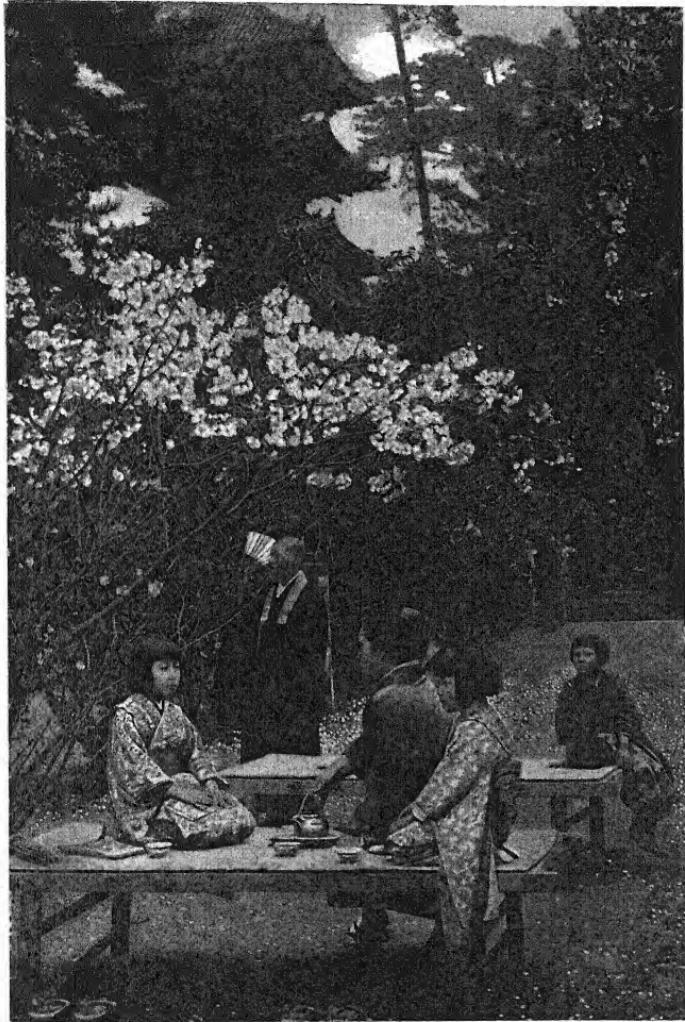


By her defeat in 1945, Japan lost the Luchu and Kurile Islands, Korea and Southern Sakhalien Island.



WESTON

YOUNG WOMEN of Japan wander about the sunny gardens as bright and dainty in their gaily printed kimonos, wide sashes and painted sunshade, as the flowers they have come to admire. Her sleeves are a Japanese woman's pockets, and in them she carries her hand-kerchief—made of paper—her case of chopsticks, her looking-glass and sometimes her fan.



© UNDERWOOD & UNDERWOOD

CHEERRY TREES are sure of a prominent place in a Japanese flower garden, for they are grown primarily not for their fruit but for their blossoms. Wherever there is a clump of cherry trees, there, in April, we will find a group of beauty-worshippers sitting in contemplation and perhaps taking tea under clouds of the perfumed pink flowers.

tries were those carried on in the homes of the people, such as weaving, dyeing, embroidering, metal engraving, pottery-making and wood-carving, which were all beautifully executed.

It was not until the middle of the nineteenth century that Japan's rapid development began. The United States sent Commodore Perry, in 1853, with a large and formidable fleet to carry proposals for trade between the two countries. Townsend Harris, the first United States consul-general in Japan, secured the opening of Nagasaki in 1857.

The Japanese are adaptable and they now perceived that if they were to evade the fate of India they must exchange certain aspects of their Oriental civilization for Western material and intellectual progress. They paid European experts to enter the cities and instruct them in all forms of manufacture. Thousands of elementary schools were opened all over the country. To-day there are also six great universities—Tokyo, Kyoto, Tohoku, Kyushu, Hokkaido and Osaka.

An Era of Westernization

An era of progress began in 1868, and the young Emperor even embodied the national change of spirit in a so-called Charter Oath. The first railroad came in 1870 and there are over fifteen thousand miles of rails within the Empire. Factories were erected along modern lines. There is coal in abundance, and also hydroelectric power. During the first World War, when Japan had to depend upon her own manufactures, she expanded her trade on a huge scale on the mainland of Asia and in the Pacific. Neutral countries turned to her for supplies and she gained a considerable share of the world's markets. Everything manufactured in Europe was faithfully copied by the Japanese and was produced with the aid of cheap labor in her factories, though the standard of excellence is not always as high as it might be. Japanese families became newly rich, and with the general prosperity a democratic movement sprang up which has resulted, with the extension of suffrage, in the

quadrupling of the electorate. At first, Japanese exports were carried almost exclusively in foreign ships. However, Japan increased her merchant marine until it could handle almost half of her output. Before World War II, the flag of Japan could be seen in nearly every port. Her trade with Manchukuo ranked high. Her trade with the United States, before the two countries went to war in December, 1941, ran into many hundred million dollars annually.

The effect of this sudden change to Western ways is marked, for naturally many of the peasant folk from the agricultural districts have made their way to the towns, seeking work in the factories and harbors. Nevertheless the main industry of Japan is still agriculture.

Japan has comparatively few raw materials and her own people cannot buy much of what is produced. The military clique in the government insisted that Japan needed more territory to furnish raw materials and a larger market. To satisfy these demands, Japan annexed Korea and Formosa, and established the puppet state of Manchukuo.

The Japanese believed that they could manage China better than the Chinese themselves. They encroached on Chinese territory and encouraged rebellion. From 1937 they waged an undeclared war in China and set up a puppet government in the territory they captured. The Chinese moved their capital to inland Chungking. There they had to undergo unbelievable hardships while resisting a superbly equipped and wholly mechanized invading army. Japan was finally beaten in 1945.

Japan's Multimillionaires

It was mainly the money of one house, the Mitsuis, which financed Japan in her adaptation to Western ways. The house consisted of eleven families governed by a written constitution to which the members swore by the "august spirits" of their ancestors. The Mitsuis ranked among the richest in the world. Their wealth came from various enterprises. They imported cotton from the United States of America



Weston

HOW FISH ARE CAUGHT IN THE NAGARA RIVER ON HONSHU

On moonless summer nights the Japanese fishermen employ cormorants to do their fishing for them. A fire is kindled in the basket that hangs on a long rod; its light attracts the fish and the cormorants are then sent to catch them. A line prevents the birds from escaping, and they cannot swallow their prey because they have rings around their throats.

and also locomotives, canned meat and other commodities. They also had offices in New York City with several hundred employees. They had banks, coal mines, and engineering works, and made electrical machinery, quake-proof steel chimneys and parts for railroad bridges. The Mitsui was one of the so-called "Eight Families" of Japan, called the Zaibatsu or "wealth cliques." The head of the house was Baron Mitsu whose private fortune was said to rival that of the emperor. One important member of the family was the first woman financier in Japan and instituted modern banking methods there. She helped found the Women's University and, though born a Buddhist, adopted Christianity when she was past sixty. The Mitsuis commemorate the fact that the founder of their line was digging a well when he found the money for his start in life.

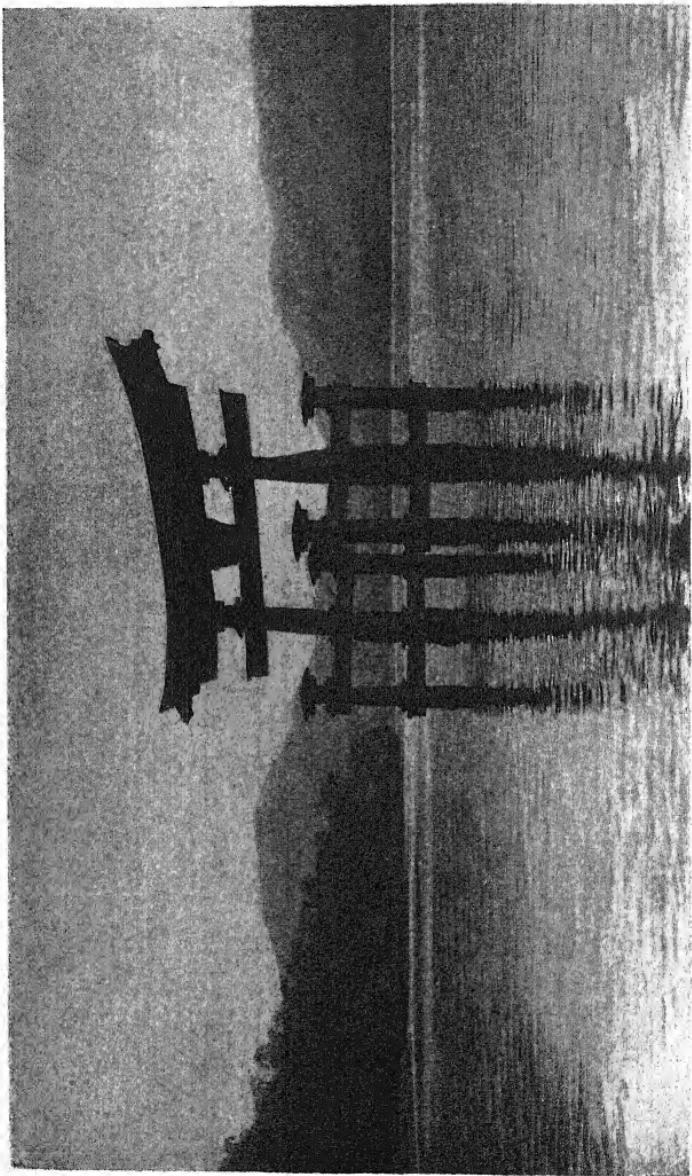
Pilgrims of Penance

Pious folk make pilgrimages to shrines of the gods, as acts of penance and supplication for favors.

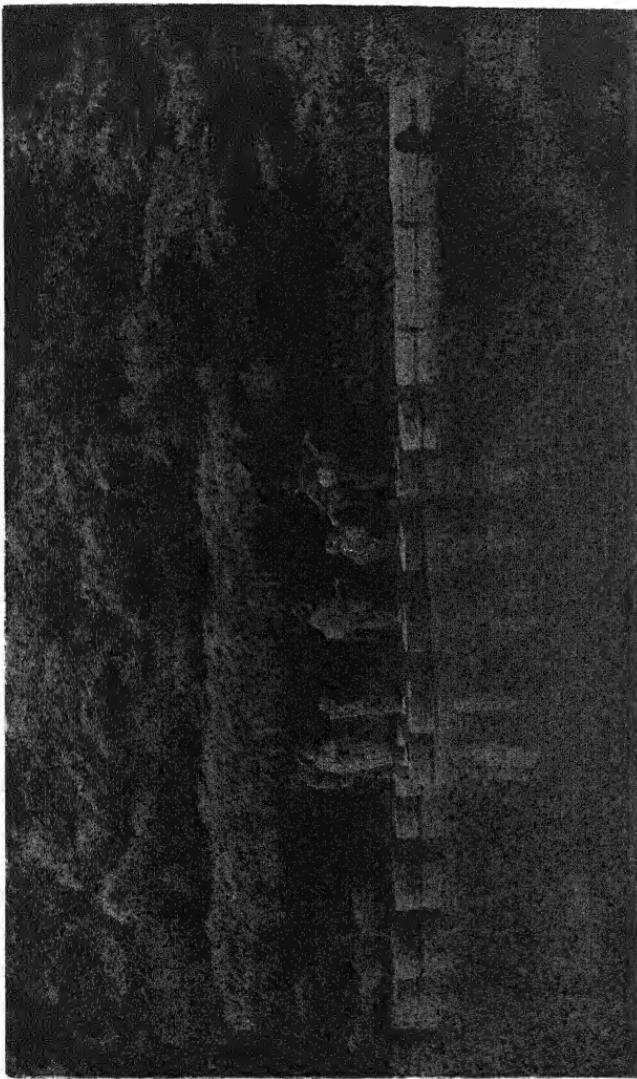
Groups of mountaineering priests gradually established definite series of pilgrim itineraries. Pilgrimages were undertaken as acts of penance and accomplished by stiff climbing. The pilgrimage to the thirty-three sanctuaries of Kwannon is one of the most popular. The majority of the thirty-three sanctuaries stood, and still stand, on hills or precipices—in accordance with the conception that the deity Kwannon looks down with compassion from on high upon the human world.

The pilgrim-bands to Kwannon are small, often just a family. They wear white robes, on which they receive stamps of the various sanctuaries, and, while marching, they chant hymns supposed to have been revealed by the respective deities of the places. At the places of pilgrimage acts of penance are performed, such as fasting, bathing in waterfalls, and sleepless prayer. On the way the pilgrims subsist on alms, and when they die, they are tenderly buried by the villagers. These acts of protection to the pilgrims are considered of great merit themselves.

A noteworthy feature in some of these



A TIMB-WORN TORII of camphor wood, most beautifully designed, is the entrance gate to the ancient Shinto temple on Miyajima, the sacred island. There is a day in every year when a long procession of boats crosses the Inland Sea and passes through this gateway, bringing thousands of pilgrims to the water-lapped steps of the temple. This, built on piles, seems at high tide to be floating upon the water. When the tide is out we may stand on dry ground beneath the torii, and feed the graceful little deer that haunt the island.



STEPPING-STONES are a feature rarely omitted in the lovely temple gardens of Kyoto. The beauty-loving Japanese invariably have a stream or a lake in their gardens, for they realize that the picturesqueness of the drooping clusters of wistaria and upright spikes of purple or yellow

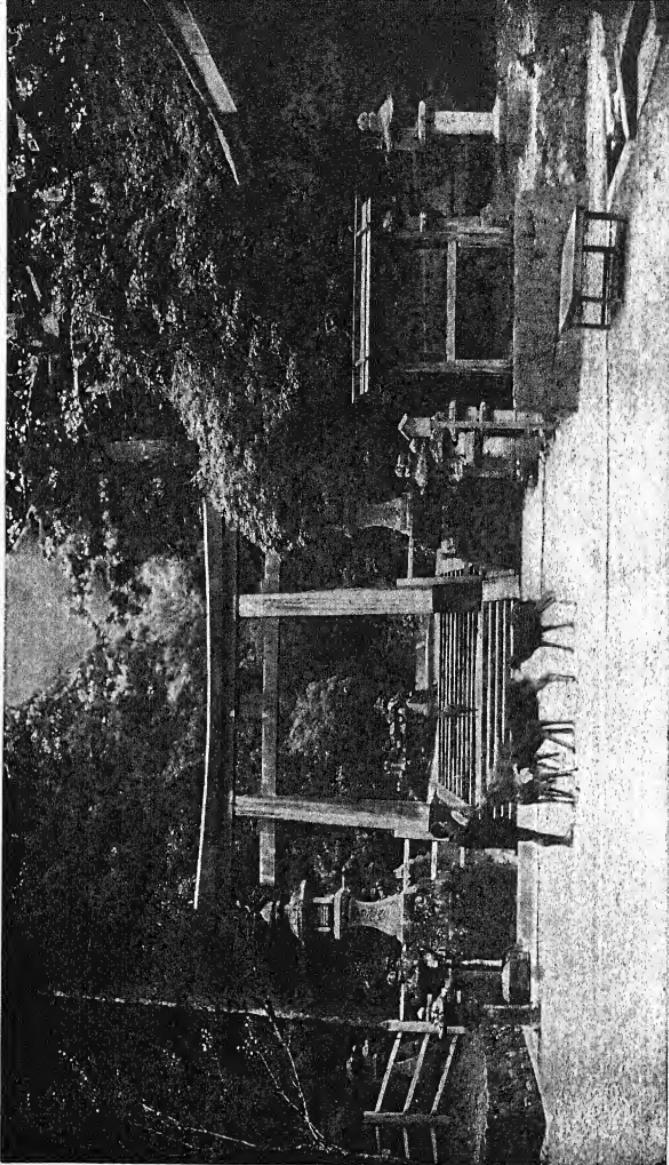
iris, and of the gay kimonos of their wives and children, is doubled when seen mirrored in the quiet waters. They often build bridges most inconveniently arched simply for the sake of their reflection. In the water swim great red-gold carp and ancient tortoises.

WINSOR

By
Basil

GENTLE DEER TO BE FED BENEATH THE TORII, A TEMPLE GATEWAY IN THE HEART OF OLD JAPAN

The ancient city of Nara, not far from Kyoto, was once (over eleven hundred years ago) the capital of Japan. Now it is famed chiefly for its temples. Some of these are shrines of Buddha. But the great red Torii shown above, the gateway to a park, leads to a temple of the Shinto faith, the religion of ancient Japan. Every year thousands of pilgrims pass beneath the Torii and along an avenue of Cryptomeria (Japan cedar) trees to the thatched red temple with its thousands of brass lanterns. There are also many thousands of stone lanterns.



IN CHERRY-BLOSSOM LAND

pilgrimages is that they are practiced as a kind of initiatory ceremony introducing young people to religious mysteries when they are entering adult life. Most pilgrimages of this kind are mountaineering trips over dales and precipices, paying homage at the sanctuaries erected here and there and finally worshipping the chief deity enshrined on the summit. The pilgrims are guided by trained leaders, who are mostly regular mountaineering priests and who direct the ceremonies. The most famous of the mountains visited are Kimpu-sen in Yamato, Ontaké in Shinono, and the well-known Fuji.

One of the most prominent pilgrimages is to the temple of Isé dedicated to the sun-goddess. Every spring groups of pilgrims composed of young men and women make a journey of many days to it and pay homage to the supreme deity of Shinto. This pilgrimage to Isé has nothing austere in it, but is merely a pleasure trip. Yet sometimes a form of maniac frenzy takes possession of many of the young people who start on the journey without any money or provisions but are well provided for by alms. These pilgrimages assume more and more the character of pleasure trips.



Weston

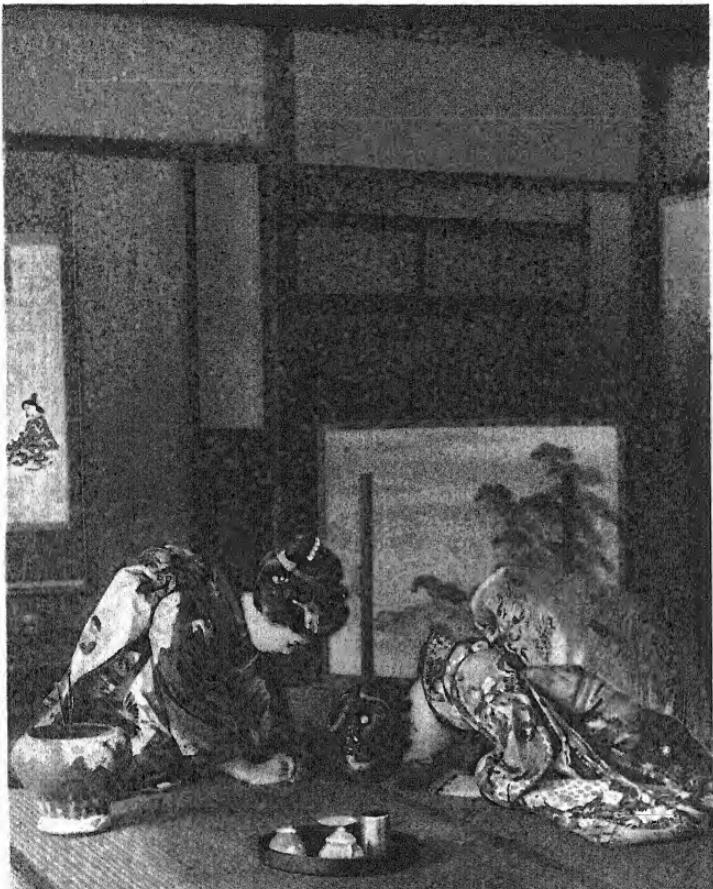
THE COLOSSAL BRONZE BUDDHA AT KAMAKURA

The Daibutsu was erected here at Kamakura, a little southwest of Yokohama, in the thirteenth century. A legend has it that the statue sailed across from China and chose this spot as its home. Neither earthquake nor war has harmed the gigantic bronze figure although the base now must be heavily braced.



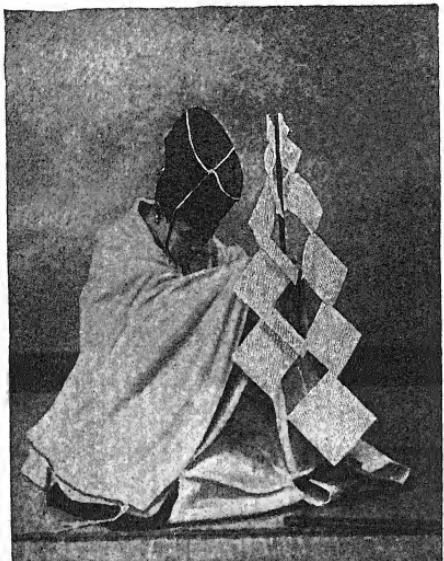
WESTON

THIS SERVANT OF BUDDHA will sit thus, in his brocaded robes, for hours seeking self-mastery through introspection. He is one of the Zen sect, which comes nearer to the Buddhism of India than to any of the other sects in Japan. Its priests have always been learned men. The faith was introduced from China about the twelfth century.



WESTON

CEREMONIOUS POLITENESS is one of the attributes of Japanese of all classes. Reverence to parents and to the aged is, indeed, taught by their religion. Here we see a hostess in her house of paper and wood and crouching greeting her guest. It is considered correct for both to kneel on the floor and bow several times to the ground.



Rev. Walter Weston

SHINTO SYMBOLISM OF ANCIENT ORIGIN

The gohei, made of zigzags of paper fastened to a sacred stick, which represent offerings of cloth anciently made to the forces of nature or spirits of the departed, is believed to be the resting place of these deities during prayer.

Pilgrimages, whether of an austere religious character or combined with pleasure, are much in vogue even today. Many pilgrims can be seen in the country districts marching along in the costumes that have been customary for pilgrims for centuries.

Osaka is fond of sports. At the Koshien Ball Ground not far outside the city is a great stadium, and Japan has played a worthy part in world athletic events. Even a few women have gone in for track and field sports and swimming contests. The city is beginning to have ball-rooms for social dancing, though joruri (ballad-drama) has lost none of its popularity as a drawing-room pastime.

The passenger aeroplane service established by Tokyo and The Osaka Asahi operates daily in fair weather. Here, also, is the headquarters of the Osaka Shosen

straighter than the aristocrats from Korea.

In character the Japanese are industrious but gay and pleasure-loving. They are frugal people, content with little and wonderfully adapted to endure hardship. Obedience and reverence are instilled into them from childhood, as also are gentleness and politeness. So courteous are rich and poor alike that Japan has been called "the Land of Gentlemen." Another valuable quality that they possess is perseverance in attendance to detail.

The Japanese house is a fragile affair, made for the most part of thin, sliding, wooden frames upon which paper is stretched. The only solid part is the roof. There is only one floor, divided into rooms by partitions which can be slid back and forth as desired. The floor is covered with matting, and the only piece of fur-

Kaisha, one of the largest steamship companies in Japan.

We find traces among the upper classes of Japan of the Korean settlers who came in prehistoric times to the west coast. They are people with slender figures, long necks, aquiline noses, slanting eyes, oval faces and delicately formed hands. Occasionally we see a Mongolian type of Japanese whose figure is short and whose face is broad, with a flat nose and wide mouth.

The race of people who are perhaps the most important in the formation of the Japanese as we know them to-day are those who came from the south. They are believed to be Mongolian in origin, like those who came from Korea, but who, after long wanderings through China and Malaya, have a large admixture of Chinese and Malay blood. They are small in stature, with small hands and feet. They have generally good features, but their skin is darker, their noses are broader and their eyes

niture regarded as essential is a tiny charcoal stove. There is sometimes, however, a low stand, which supports a beautiful piece of china containing a spray of flowers, and a low screen may stand upon the floor. At meal times diminutive tables are brought, but no chairs are needed because everyone sits upon his heels on the floor. Everyone sleeps on the floor, too, between padded quilts. The women, whose hair is often so elaborately dressed that it is dressed only once or twice a week, do not use a pillow under their heads. Each has a hollow block of wood into which her neck fits. While this leaves the head unsupported, it preserves the coiffure.

The costume of Japanese women is a brightly colored kimono with the broad sash tied at the back. The business men are, to a certain extent, adopting the Western business suit. That is to say, they wear it during the day while at work, but upon returning to their homes in the evening exchange it for their loose, full-skirted national dress. On entering a house everyone takes off his shoes and leaves them at the door.

Recently Japanese women have been receiving more consideration, but for centuries they have been regarded as the servants of their fathers and brothers and, later, of their husbands. This is especially so among the upper classes. With the peasants, among whom the women do much of the work, they are held to be more nearly man's equal.

The throne was once the prize of a wrestling match between twin brothers. For wrestling is a sport which the Japanese probably favor above all others. Twice a year big wrestling matches are held in Tokyo in an amphitheatre which holds thirteen thousand people. The



Nippon Yusen Kaisha

MERRY WORKERS IN A TEA GARDEN

Picking the tea leaves is not regarded as labor in Japan. Everyone enjoys the work, and looks upon it as a picnic. There are so many ceremonies attached to tea drinking that the etiquette is taught in schools.

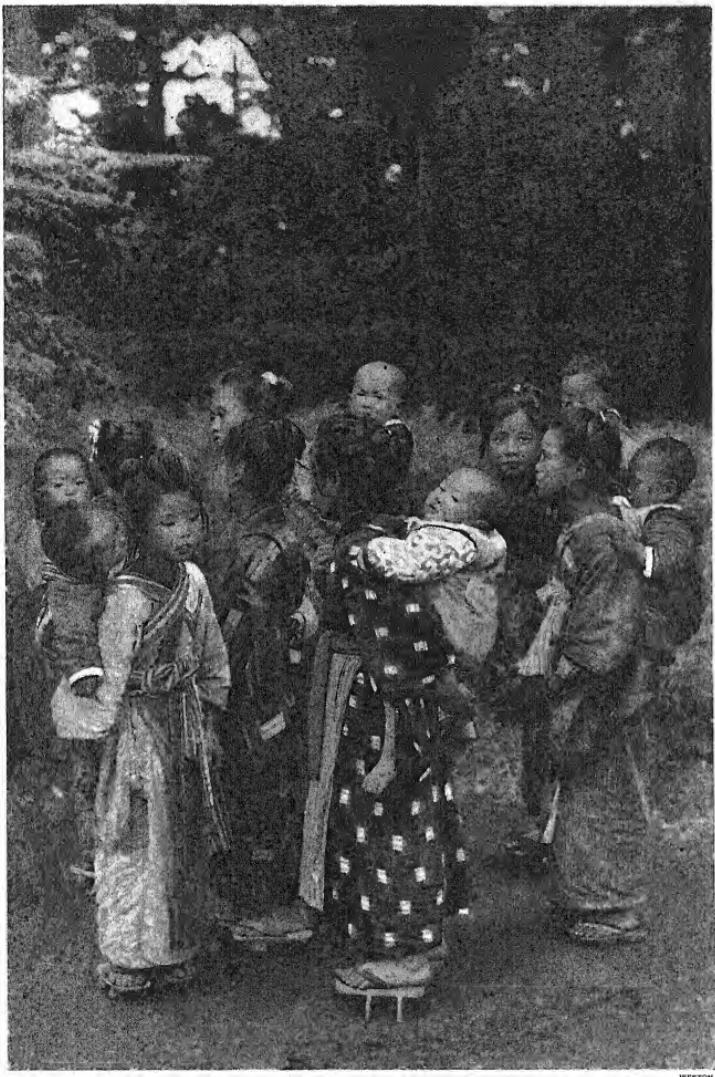
wrestlers as a class are taller than the average short-legged Japanese man, but also heavier. The tourist will know them by their top-knots of black hair. A wrestler is victorious when he can get so much as the top-knot of his opponent to touch the ground.

Jiu-jutsu, the art of self-defense, is really quite different. Here the winner turns the opponent's strength to that opponent's own disadvantage, with the result that he dislocates his shoulder or otherwise puts himself out of commission. Jiu-jutsu, also called judo, is taught in many of the schools. Baseball is played by students, who send teams as far away as Hawaii and the Philippines. There are the track meets of the Far East Olympics, and tennis is popular. It is said that the members of the royal family like



WESTON

A LOVE OF FLOWERS is a leading characteristic of the Japanese and every month has its special blossom that rich and poor will travel miles to see. June is the month of the iris, and then everyone in Tokyo will go through the Mukojima Avenue of cherry trees, which they visited in April, to the acres of iris in the gardens of Hori-Kiri.



WESTON

JAPANESE BABIES are carried pickaback by their elder sisters. We may see a child of four dressed like her mother, with wooden sandals on her feet, playing in the streets with a baby brother or sister strapped upon her back. Little girls are taught to bear this burden by having a doll tied upon their backs as soon as they start to walk.

IN CHERRY-BLOSSOM LAND

to play tennis. Japanese children play with kites, tops and shuttlecocks as they race about the streets in clogs and kilimons. Indoors they wear straw sandals and little girls have lessons in arranging flowers. The Japanese, as a nation, have a natural love of beauty, and this causes them to make long pilgrimages, sometimes hundreds of miles on foot, to see some particular beauty spot of their land, such as a certain avenue of blossoming cherry

trees. In the early months of the year the plum trees, trained into graceful shapes, are covered with white and red flowers. A little later the cherry trees are a wonderful sight with their seas of pink blossoms. Scarcely have they ceased to flower when the wistaria blooms, then the purple iris, azalea and peony. These are followed by the white flowers of the lotus and by the national flower, the chrysanthemum.



Hunter

AN ABORIGINAL OF JAPAN WHOSE PRIDE IS HIS BUSHY BEARD

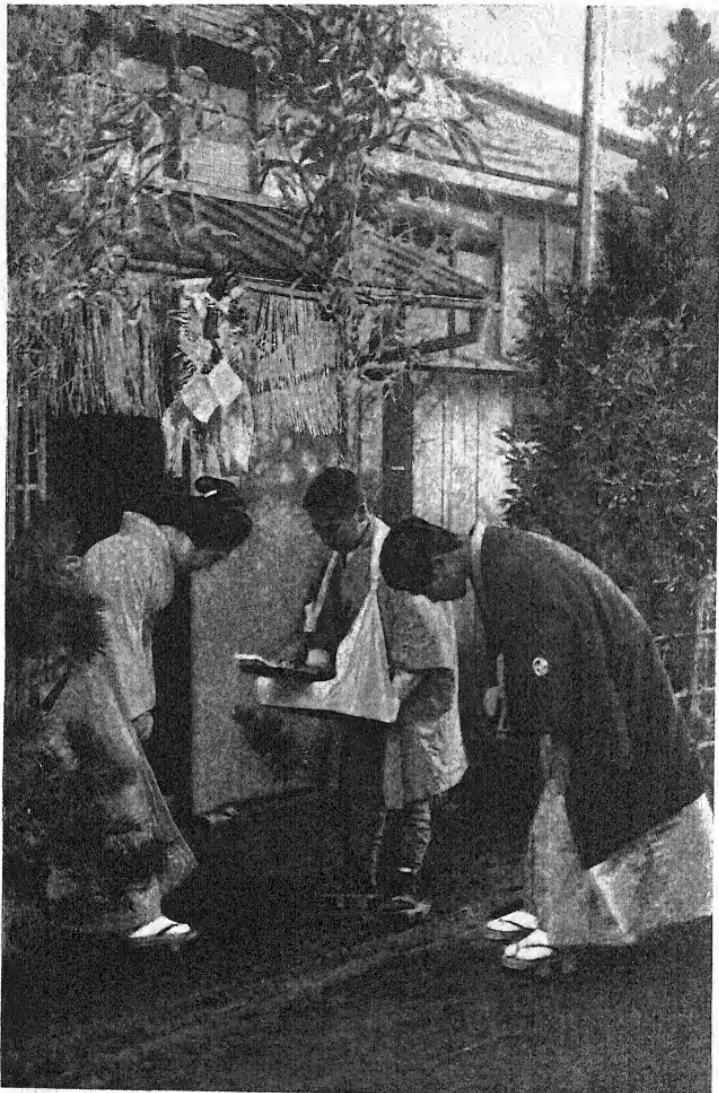
When the Japanese first came to Japan, they drove the original inhabitants north into the island of Hokkaido. The latter's descendants are the hairy Ainu, a primitive tribe of hunters and fishermen who grow luxuriant hirsute adornments. Indeed, the moustaches are often so heavy that their owners wear "lifters" on them at meal times.



© E. N. A.

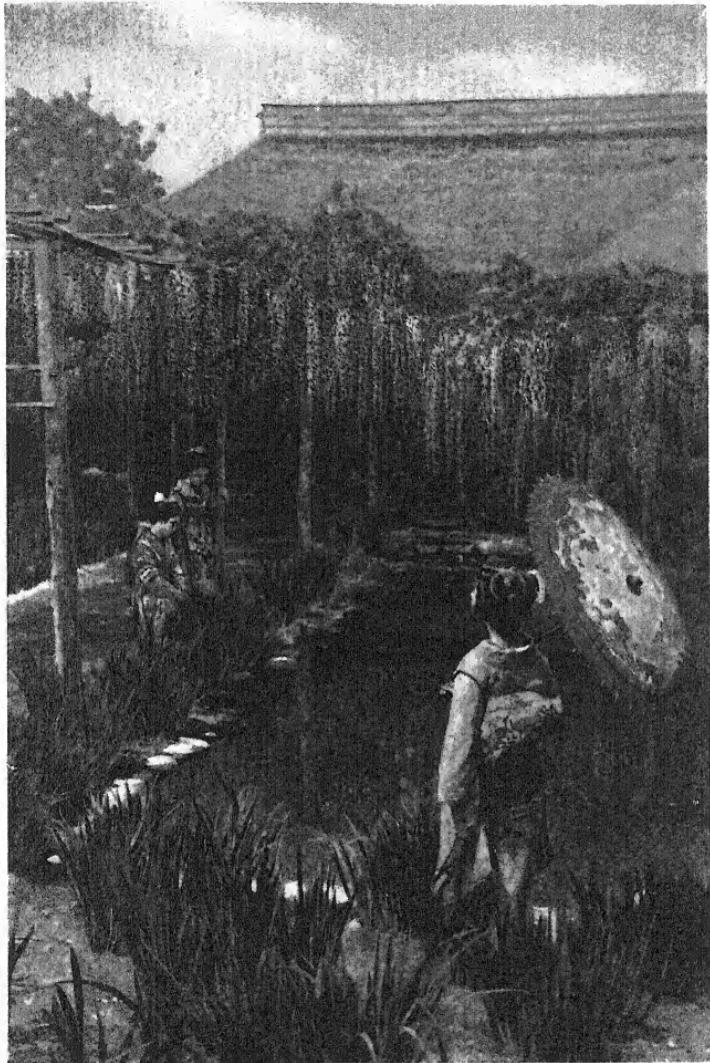
RETURNING HOME AFTER A NEW YEAR'S HOLIDAY JAUNT

This little brother has grown too big to be carried on his sister's back. He now has a much larger mount, which she leads over the muddy winter roads. A girl in Japan, as in China, is regarded as being distinctly inferior to a boy and is brought up to consider herself the submissive servant of her father, brothers and, later, of her husband.



WESTON

ON NEW YEAR'S DAY the façades of Japanese houses are decorated with fir boughs and bamboo, besides which, each displays a symbol of good fortune. This one has an orange, a lobster and a piece of charcoal tied in a fringe of grass. Gifts are made and calls paid. Witness the bows of imitable courtesy that are being exchanged.



WESTON

THE WISTARIA comes out when the cherry blossom falls. Then all Japan visits the fragile tea-houses that fringe so many of the lakes in the temple gardens. There one may sit beneath a canopy of hanging purple blossoms—sometimes a yard or more in length—or stand among the leaves of the purple iris, and watch the reflections in the water.

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COCK OF THE WALK FROM KOCHI WHO, WITH SOME ASSISTANCE, CAN A STRANGE TAIL UNFOLD

The cock bird of this special breed of fowl, known as Kochi, instead of molting in the usual manner, grows its tail and hackles for an indefinite period. The bird in the photograph measures over twelve feet. Outside common length for the embellishment of the bird.

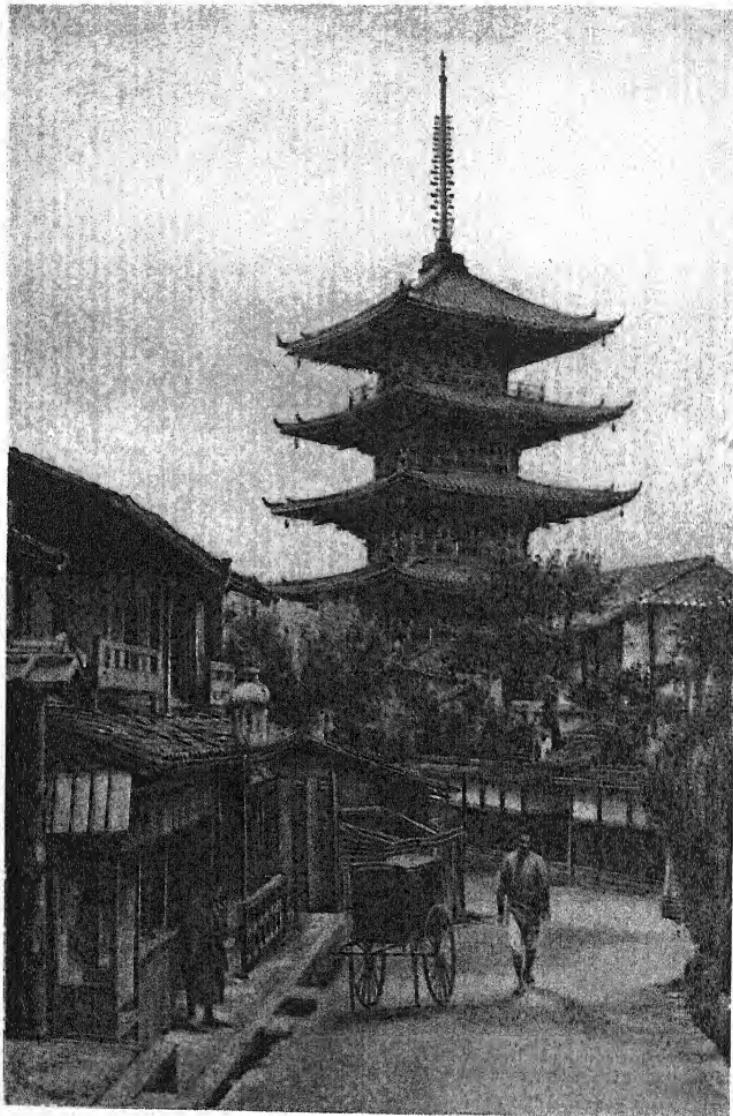




Photo, Rev. Walter Weston

JAPANESE FACTORY HANDS REELING SILK FROM COCOONS

As soon as the cocoons are ready, they are collected and the inmates killed. Those that are damaged or inferior are relegated to the spun-silk manufacture and the rest are graded according to size, quality and color. They are then soaked, the ends of several are joined together and the filament reeled off on wheels.



KYOTO is a city of a thousand temples. One of the best known is the Yasaka Pagoda. If we climb the ladderlike stairs and reach the balcony around the top, the entire city will lie maplike at our feet. In midsummer the sun-drenched streets will be roofed over with matting and in the all but dried river bed temporary houses will be erected.



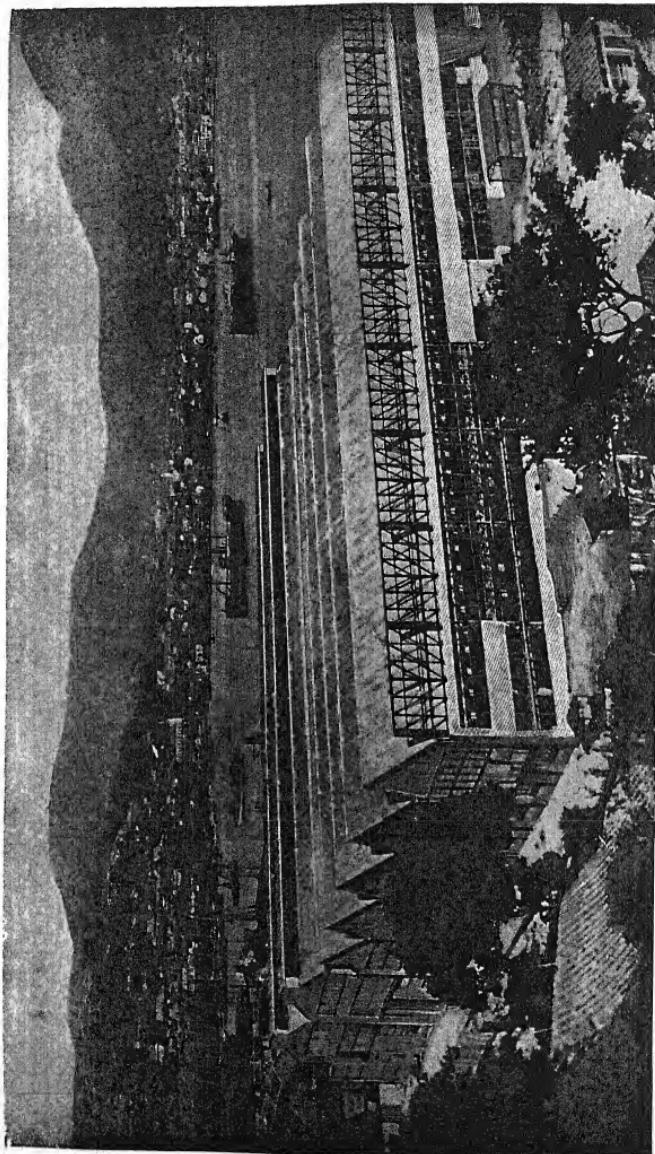
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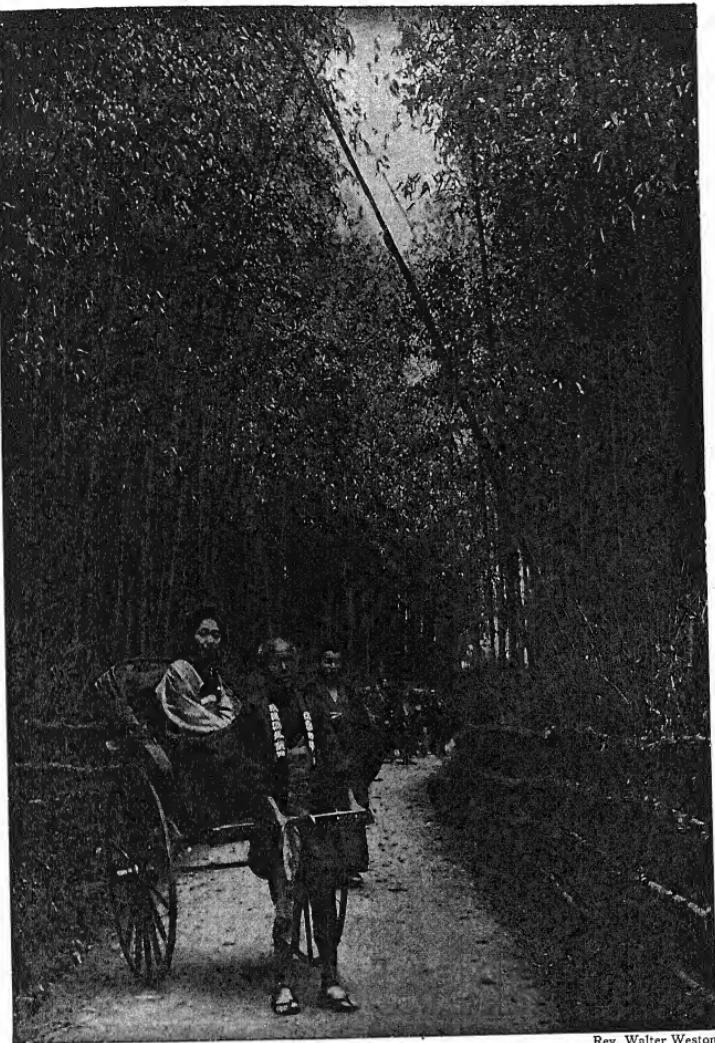
THERE IS A GARDEN to every Japanese house. It may be but a few feet square, or it may cover an acre or two, but it is always artistic and well cared for. Where people have means, there is almost sure to be a stream with lotus flowers and a bridge or stepping-stones, stone lanterns and fir trees and a miniature Fuji-yama with a shrine upon it.

Tomii

The atomic bombing during World War II razed a third of Nagasaki's industrial area. Nagasaki has one of the deepest harbors in the Far East. This principal port on Kyushu, the southernmost of Japan's four main islands, is protected on the west side by the island Takaboko, from whose steep sides many hundreds of Christians were once thrown to death. At one time Nagasaki was the sole port of Japan that would trade with foreigners, and then only with the Dutch and Chinese. The slopes behind the town are studded with residences.

NAGASAKI — BEFORE ATOMIC BOMB FELL





Rev. Walter Weston

EASY TRAVELING UNDER THE SHADY BAMBOOS OF JAPAN

Japan is the home of the rickshaw, a light structure not unlike a chair with high wheels. Its full native name, *jinrikisha*, is derived from the words *jin* (a man), *riki* (strength) and *sha* (a carriage). On either side of this shady avenue, near Kyoto, wave the lithe stems of bamboo, used for a hundred purposes in the Land of the Rising Sun.

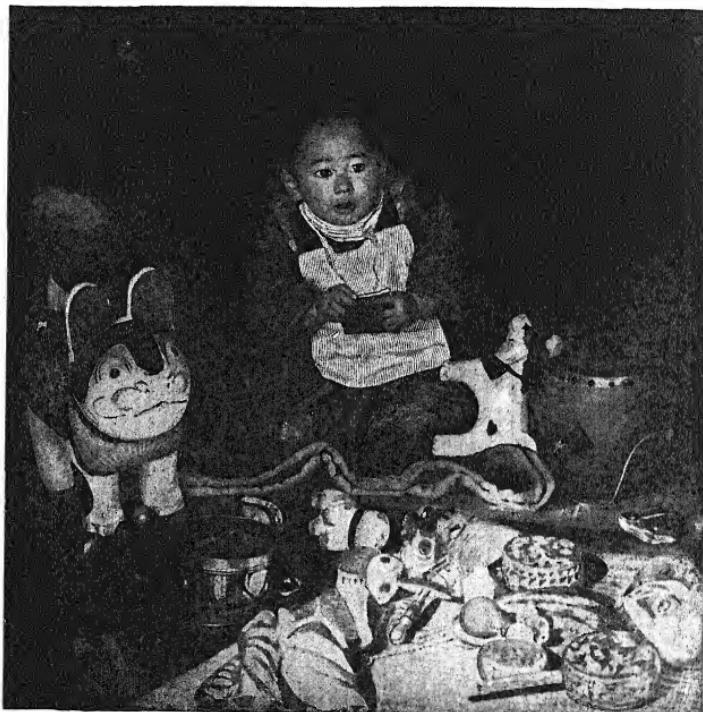
IN CHERRY-BLOSSOM LAND

Tiny trees, grown in china pots, are popular for house decoration—dwarf pine trees or maples that grow no more than a few inches high even after a hundred years.

When so little of this mountainous land is arable, every acre that can be used is cultivated intensively. The average farm consists of but two and a half acres, and one acre must feed four persons. The islands contain a population of seventy million, and that number is increasing at the rate of not far from a million a year. To feed them, Japan must supplement

her own resources by importing wheat and flour from both Canada and the United States.

As one rides through Japan on the leisurely narrow-gauge trains, where travelers relax with fans and carpet slippers, one views a patchwork of rice fields emerald in summer, malodorous from the excessive fertilizer used. In a land where farm animals are rather uncommon, most of the labor is performed by coolies and their wives and children. These level the fields for irrigation, bank them about so that the water will not drain off, plant and



Weston

FEAST OF THE DOLLS AND FEAST OF THE FLAGS

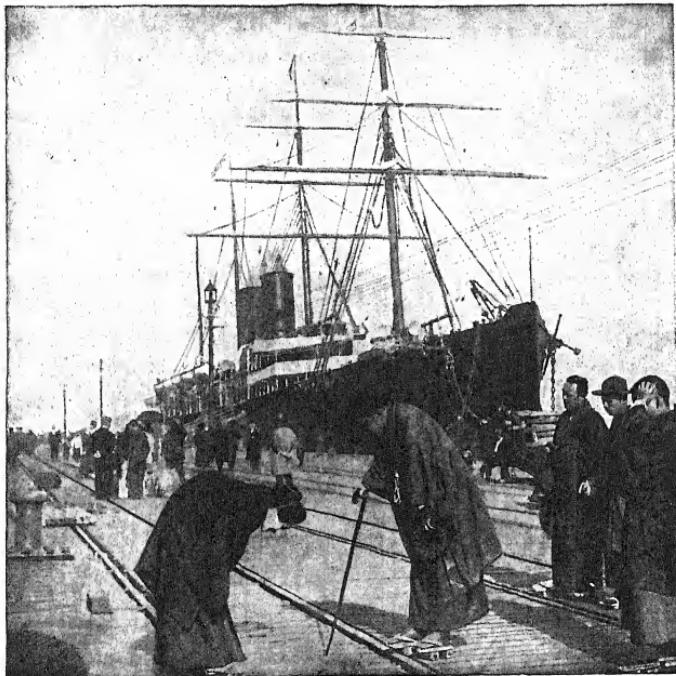
Japan is called the Paradise of Babies, and on two days of the year this is especially true. March third is the girls' festival, the Feast of the Dolls; May sixth is the boys' day, the Feast of the Flags. Then the sons of the house are surrounded with toys, and every family that includes a boy must hang a great paper carp outside the door.

IN CHERRY-BLOSSOM LAND

weed, and when the grain turns to the yellow of autumn, harvest it with a hand sickle. They thresh the straw by beating it over a barrel or drawing it across steel teeth, and finally husk it in a hand-mill, at which stage they have the wholesome natural brown rice chiefly eaten by the non-flesh-eating natives. To give it a polish they employ a log mortar or a small power mill. In the south two crops a year are grown. The water is ditched from reservoirs fed by the mountain streams, and the government maintains seed and fertilizer experiment farms.

Farther up the slopes of the mountains the rice fields give way to terraces of wheat and barley. Near Kyoto tea is grown. Little is exported, however, for practically the whole of the crop is used by the Japanese themselves.

As the farmers have so small an area for cultivation, they have to eke out their living by handicrafts and manufactures. Some of them make baskets, others carve wood, but nearly all cultivate the silkworm. In each house we hear the rustling noise of silk-winding and find rows and rows of cocoons put out on trays to dry.



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COURTLY GREETINGS ON THE QUAYSIDE AT YOKOHAMA

From the shore of Tokyo Bay, on the coast of Honshu, runs the long pier of Yokohama, where ships lie resting before departing for the ends of the earth. These Japanese gentlemen, in native costume, have come to greet the lady who bows in acknowledging their salutes. The hump in her back is caused by a kind of pannier used to support her sash.

Long accustomed to despotic rule, the ordinary Japanese has never been prepared by education or tradition to defend his rights against his own government. How "feudal" is "modern" Japan? While the West generally discarded its medieval trappings, Japan under the shoguns, or military governors, of the Tokugawa family strengthened and preserved its feudal customs. This period, which saw the formation of much of the form and spirit of "modern" Japan, ended with Commodore Perry's opening of the country a century ago.

In feudal Japan people's loyalty was divided among nearly 300 clans, each made up of small family units. From these clans stems a group consciousness peculiarly Japanese. The Japanese do not exist or think as individuals, but as members of groups—family, neighborhood association, military unit, or nation. With bee-like instinct they swarm together, while their feudal loyalties have been fused and transformed into an intense and burning nationalism. Japanese have been molded into a nation of "think-alikes," almost incapable of individual effort.

JAPAN: FACTS AND FIGURES

THE COUNTRY

Japan, as constituted after defeat in World War II, consists of four islands, Honshu (mainland) with an area of 88,919 square miles; Hokkaido, 34,276; Kyushu, 16,247, and Shikoku, 7,248. The islands lie in the north Pacific Ocean off the coast of China. By the terms ending World War II, Japan was forced to surrender her other seized lands, including Manchuria (Manchukuo) with an area of 503,013 square miles and a population of 43,200,000; the southern half of the Sakhalin Island, the Kuriles, Korea, Formosa, and the mandated islands in the Pacific, the Marshalls, the Carolines, the Ladrones and the Palau, former German possessions. Greater Japan was reduced from an area of 773,783 square miles, including Manchuria, and a population, estimated in 1939, at 195,000,000.

GOVERNMENT

General MacArthur informed the Japanese people that he would permit them to govern themselves under Allied directives and would employ troops to enforce his orders when necessary. No time limit was set for occupation, but the Potsdam proclamation said withdrawal would be made when the democratic objectives had been attained.

COMMERCE AND INDUSTRIES

About three-fifths of the arable land is cultivated by peasant proprietors, the rest by tenants. More than half the land is used for growing rice, the chief food of the country. Wheat, barley, rye, tobacco, tea, beans, peaches, pears, apples, grapes, persimmons and mandarins are also produced. Mulberry trees are widely grown, and the annual output of silk is huge (three-fourths of the world's total). The country possesses a variety of minerals including gold, silver, copper, lead, zinc, iron, chrome, white arsenic, coal, sulphur, salt and petroleum.

After agriculture and the making of silk, the principal industries were the manufacture of woolens, cottons, paper, pottery, vegetable oil, leather and matting.

The vast family trusts under which Japan was able to mobilize her financial and industrial strength to wage war were dissolved under the orders of the Allies.

RELIGION AND EDUCATION

Japan has no State religion and all faiths are tolerated. The principal forms of religion are Shintoism, with 13 sects, and Buddhism, with 12 sects. There are 110,500 Shinto shrines, 100,000 Buddhist temples and 2,000 Christian Churches. The Roman Catholics have an archbishop and three suffragan bishops.

Personal ancestors are deified, as well as those of the Imperial line. So are outstanding local and national individuals and families who are considered to have made contributions to Japanese progress and prestige.

Elementary education is compulsory. There are six imperial universities, among them: Tokyo, founded 1877; Kyoto, 1807; Tohoku at Sendai Sapporo, 1918; and Osaka, 1931. Illiteracy is only 10% in the nation. English is the language of commerce and a required study in the high schools. Military training in the schools was abolished in 1945 after Japan surrendered to the Allies.

CHIEF TOWNS

In normal times 67 ports are open to foreign trade, the most important being Yokohama, Kobe and Osaka on the Pacific coast of the main island, and Niigata on the Japan Sea coast, the port of transshipment for Vladivostok.

Population, 1940: Tokyo, capital, 6,800,000; Osaka, 3,200,000; Nagoya, 1,300,000; Kyoto, 1,000,000; Yokohama, 900,000; Kobe, 900,000; Hiroshima, 300,000; Fukuoka, 300,000; Yawata, 200,000; and Kokura, 150,000.

TOKYO, THE PHOENIX CITY

Capital of a Conquered People

Like that fabulous bird, the phoenix, which, every five hundred years, burned itself on a pyre of aromatic gums, and arose from the ashes in new vigor and beauty, Tokyo has more than once been destroyed and then has arisen with renewed life. Ruin from the skies descended upon it in the war; but it is once again showing its indestructability. One thing war has not touched—the glimmering beauty of Tokyo's mountain, Fujiyama. The city unfolds like a gorgeous fan to welcome the ships and to allow visitors their first glimpse of "No Two Such"—the name of Fuji as written in Chinese characters. As a native poet wrote of the lovely mountain: "One glance, and you would give your province; another and you would barter your kingdom."

THE city now known as Tokyo was founded in 1456, but under another name. For four hundred years it was called Yedo. In 1590 it became the capital of the Shoguns, powerful fidal lords who really ruled Japan, while the emperors lived at Kioto. It was not until 1868, when the Shogunate was overthrown and the modern Japanese empire was established, that the city's name was changed to Tokyo and it became the sole capital. In 1940 Tokyo was the third largest city in the world, surpassed only by New York and London. It was, and is still, an important industrial city, and through its seaport, Yokohama, at the entrance to Tokyo Bay, it has access to all the seas of the world. The city has long been a curious mixture of the modern West and the ancient East. There are broad, paved streets, gas and electric light, a modern water supply system, streetcars and even a subway; but there are many more narrow, winding streets, large areas of paper-and-matchwood houses, and other reminders of the days of the Shoguns.

Every city set up by the hand of man possesses its distinctive smell. An ungrudging and enthusiastic liberality characterizes the smells on some of the canals in Tokyo. Were Tokyo more compact, and could one get a bird's-eye view of it, it would bear some likeness to Venice or Bangkok, for canals cross and recross it. Only the fine sea breeze, the "saving grace of the city," minimizes to some extent the mingled odors of dampness, soap, fish,

pickled radish and other less pleasant substances which assail the noses of natives and visitors.

Then there are the crowds, and with them comes the noise that only an oriental city could produce; the sound of thousands of wooden clogs, or *getas*, beating their tattoo on the pavements. It somehow suggests perpetual motion, like a river rattling the pebbles along its banks—a noise not unmusical, but unforgettable. It becomes the background for the piles of glowing silks, the superb materials spread out for the great ladies of the town; it goes with the endless displays of pottery; it sounds natural in the flower shops, because you remember that you have heard the same sound on the paved walks of the public parks and gardens.

The *riki* is still the dominant vehicle in native Tokyo, for manpower is even today cheaper than gasoline. In the roadways the "hai-hai" of the *jinrikisha* bearers accents the honk of motor horns; the patter of the bearers' padded stockings beats a rhythm to the hum of automobile engines. The *rikisha* man removes his pudding hat and mops his head with his towel as he lowers the shafts of the *rikisha* for a moment's rest. Then he is off and away again.

There are also bicycles—apparently thousands of them, whizzing in all directions, their riders often carrying bundles and even three-tiered trays of bowls of soup. There seems to be nothing that can not be carried by a Tokyo cyclist, and

TOKYO, THE PHOENIX CITY

these men ride as if they were a part of their machines.

The Ginza, Tokyo's great shopping center, is always crowded. The foreign visitor goes to the Ginza again and again, partly because there one can buy anything from fruit to a Mikimoto pearl or an umbrella, but principally because it is a wonderful place in which to see a cross-section of the life of the city.

After dark Tokyo is a big, dusky village to all but the initiated, and to some visitors it is a rather dull one. To hob-nob for hours with a few friends, over a tiny pot of weak, sugarless tea, while puffing a tobacco-pipe with an incredibly tiny bowl seems to fill the men of Tokyo with boundless content. They also have Napoleon's

ability to sleep anywhere, in any position, and at any time. Strange Western Oriental city! Before the war men used to walk along the streets with clattering *geta*, singing, utterly unconcerned with the rest of the multitude; but now the joyous singing is gone.

Tokyo is full of cafés, always crowded, modeled somewhat on the cafés of Paris. In former days prosperous men gave geisha parties, rather solemn affairs at which geisha—professional entertainers—danced their ceremonial dances. *Sukiyaki*, the main dish, was customarily prepared by the host, who, with his guests, sat on the floor with their feet tucked under them. Warmed *sake*, a wine made from rice and served in thimble-sized



S. Tomii

IN THE FISH MARKET OF TOKYO, CAPITAL OF JAPAN

Tokyo suffered appallingly from the great earthquake and fire of 1923. Indeed, three-quarters of the city was utterly destroyed. But it is wonderful with what rapidity a new city arose. The fish market, always a busy spot, especially early in the morning, was wiped out, but in seventeen days' time a new one was opened.



Photo, Rev. Walter Weston

TASSELED WISTARIAS FRINGE KAMEIDO'S SILENT POOL

Grace and beauty are realized in the Shinto shrine of Kameido-Tenjin, Tokyo. The grounds include a pond crossed by this semicircular bridge and framed in wistarias trained on trellises. The sight is exquisite in early May when the myriad purple flower clusters, some of them as much as ten feet in length, hang over the surface of the pool.

TOKYO, THE PHOENIX CITY



Press Associations, Inc.

BOYS PLAY AT WAR

A deserted bomb shelter provides a "play" battle field for these youngsters of Kanoya. Under Allied control, Japanese youth will not be trained for war.

cups, punctuated the mouthfuls of *sukiyaki*.

Today there is very little of this sort of entertainment. The cafés are crowded, their principal patrons being "mobos" and "mogas." The Japanese love to abbreviate. Moto is the abbreviation for modern boy and moga for modern girl. These westernized young people, with their modern clothes and freedom of napmer, are an interesting proof of the influence that Europe and America—especially America—have had upon the younger generation in Japan.

The loveliest and most characteristic thing about Tokyo is its gardens, both public and private. Somehow the smoke and noise and odor of the city do not penetrate the gardens, which look unchanged by time. The beauty-loving people of Tokyo are seized with a species of flower-madness. The blossoming of the plum trees, harbingers of spring, begin the flower season, and man, woman and child hasten to the gardens to drink in this loveliness. Then there are the iris, and of



International News Photo

POSTWAR CROWDS FLOCK TO THEATRES IN TOKYO

As in all war-ravaged countries, people in Japan, so long starved for entertainment, throng to the newly opened theatres. Here is a scene in much-battered Tokyo showing a crowd which caused a near-riot in an attempt to cram into the Takarazuka Theatre.



Philip Gendreau, N.Y.

A DINNER PARTY IN JAPANESE STYLE

These ladies of Japan show us how dinner is served in their homes. Dressed in Kimonos, they sit or kneel on the floor before low tables. Some of the dinner service has a modern and Western appearance, but the rice bowls and chopsticks are in keeping with the Japanese setting. Sukiaki is a favorite dish, a mixture of meat and vegetables. Tea, of course, is the beverage. In all likelihood, a fish course is also served.

course, the wistaria and cherry blossoms.

The real glory of a cherry in blossom is when you see it like a white mist—there is only a suggestion of pink. Behind the cherry trees, giving a somber background that sets off their shining delicacy, are splendid pines and yews, so dark a green as to be almost black. The Japanese have a saying: "As the warrior is king of men, so the cherry tree is first among flowers."

To the blossoming cherry branch add a flower of verse! One may often see a young girl, her black hair brushed until it shines like a wet seal, attaching a poem to a tree so that those who come to enjoy the flowers may also read her work.

Although, as we have said, much of Tokyo was destroyed in the war, one may still catch glimpses here and there of cool gardens. There are bits of lovely moss-grown walls with wistaria-veiled arbors; garden pools, lush with iris standing waist-high, or

crowded with lotus cups. In the more open spaces are seen the masses of the flame-like azaleas, and always the curious, crooked dwarf pines. A sense of peace and tranquility steals over the sojourner



Philip Gendreau, N.Y.

THE SHOE STORE IS OPEN

A shoe vendor spreads his wares on a clean cloth, and he is ready for business. As we see, the stock here is limited to sandals, and does not show us other forms of Japanese footwear, such as wooden clogs.

TOKYO, THE PHOENIX CITY

in a perfect garden, even one which has suffered from wartime neglect. The gardens are the last strong-hold of the feudal aristocracy, also, perhaps, the last strongholds of the ancient beauty of the capital.

If one wanders about Tokyo one may come suddenly upon winding, narrow passageways that lead in and out among quiet houses, gateways through which can be glimpsed lovely miniature gardens, and tea houses where one



International News Photo

LIFE GOES ON IN TOKYO

This Japanese mother parks her youngest baby on her back, papoose style, while she bathes an older child. This scene is in the poorest section of Tokyo.

stays awake night after night listening to the deep, thrilling notes of the drums spreading their triple warning of fire throughout the city. Fire has always been a hazard in the wood-and-paper cities of Japan. The winds of Tokyo, described as "propitious for kite flying," are also propitious for spreading fire. At one time in the city's history fire was called the Flower of Yedo. In the old days fires were of daily occurrence in winter and spring. In



Philip Gendreau, N.Y.

LITTLE JAPANESE GIRLS INSPECT A BOOKSTAND

The books and games on this stand look much the same as those which children have in our country. We notice in the picture the padded clothing which the little girls are wearing as a protection against the cold weather. White aprons are worn over the kimonos to keep them clean when the children are at play. Wooden clogs save the expense of shoe leather.



Philip Gendreau, N.Y.

GEISHA GIRLS DANCE IN FOREST SCENE

The name geisha means "a person of pleasing accomplishments," and was given to the professional dancing and singing girls of Japan. The training of the true Geisha or singing girl began often as early as her seventh year, and her period of service was only terminated by marriage. It is possible that the many changes in postwar Japan may bring an end to this ancient Japanese custom.

1601 and again in 1657 flames swept over Yedo, reducing the entire city to ashes.

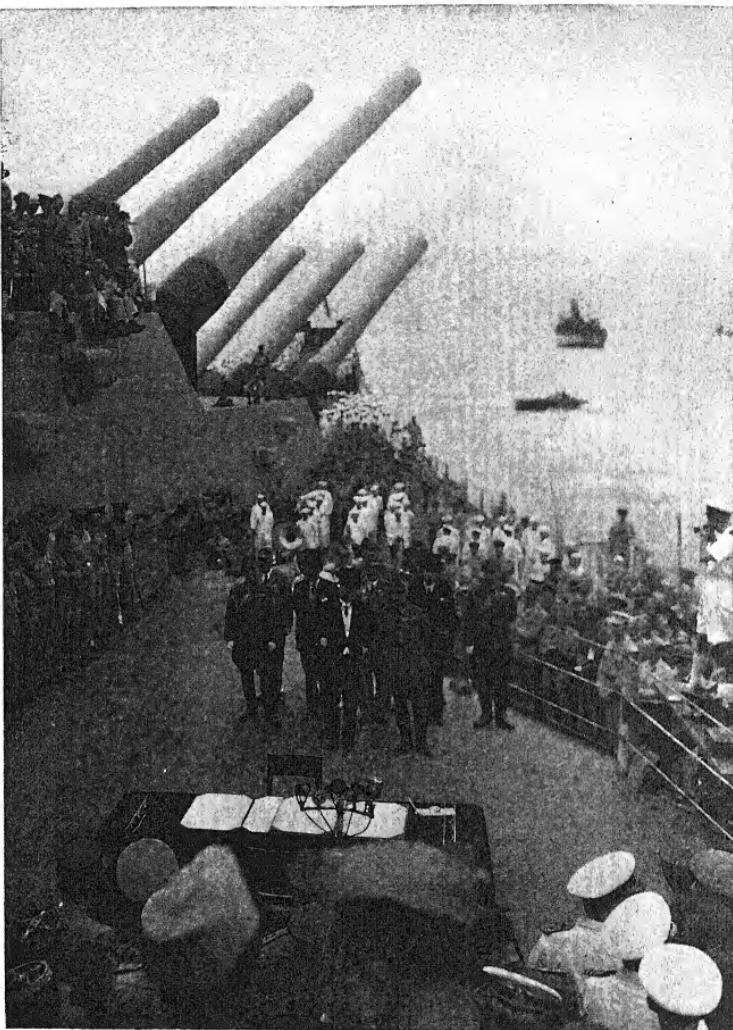
As recently as one hundred years ago the arsonists, if caught, were crucified; but even this draconic measure of fire prevention does not seem to have done much good. Today the people are learning elementary precautions against fire; but until the buildings are constructed of materials less flimsy than paper and thin wood, danger will be ever present.

In 1923 more than half Tokyo's buildings were destroyed by the earthquakes and the fire that followed. More than 150,000 people perished, and, partly because of the country's poverty, it took nearly seven years for the city to be completely restored. In 1942 General Doolittle's bombers heralded a new kind of destruction, in the first dramatic air raid over Japan in April of that year. The city was bombed many times in the later years of the war and roughly three-fourths of its area was in ruins at the time of the surrender. The biggest burned-out patch straddles the important Ueno railroad station. The imperial palace, hidden within walled acres of gardens and lakes, groves and pavilions, was so damaged as to be uninhabitable, and when war ended it was found that the emperor had been living

for some time in a building designed for an air raid shelter. Beautiful as it was, this palace will be missed less than almost any of the other Tokyo targets, for scarcely any of Tokyo's millions of inhabitants had ever seen beyond the outer walls of the imperial domain.

Perhaps the most significant change that the war has brought to Tokyo is the revolutionary change in the relationship between the people and their emperor. He is no longer a sacred symbol kept aloof from the people who were governed in his name. Instead, as the link between the democratic conquerors and the Japanese people, he is quite likely to be seen driving or walking about the streets of the city just as the American president and the British kings have been doing for centuries. It is difficult for the western mind to realize what an important move in the direction of democracy this has been. It remains to be seen how the people of Japan will react to this opportunity for self-rule. The regime inaugurated under General MacArthur may find a solid, permanent foundation among the Japanese masses.

The re-birth of Tokyo is both actual and inevitable. It is a matter of concern to many nations, especially to those whose lands border on the Pacific Ocean.



Official U.S. Navy Photograph

JAPANESE SURRENDER ON BOARD U.S.S. MISSOURI

Four years of violent warfare, which began at Pearl Harbor, came to a decisive end in this ceremony on board the mighty battleship U.S.S. Missouri, at anchor in Tokyo Bay. The warship served as a stage for the surrender, in which, for the first time in her more than 2000-year history, the Land of the Rising Sun capitulated to an enemy, and lost her chance for world conquest.

THE LAND OF THE MORNING CALM

Korea, One of the World's Oldest Kingdoms

The Koreans claim for their land a history extending over a period of four thousand two hundred years, and it certainly covers three thousand. They were once a cultured race. They used movable type in their printing two hundred years before Gutenberg's invention. Many Koreans settled in Japan, where in some districts Korean habits are still practiced. The Japanese Imperial family can trace Korean ancestry. Korea, or Chosen, as it is called by the Japanese, was the last coast land in the world to endeavor to exclude foreigners, but it was annexed in 1910. In this chapter we shall read of the surviving ancient customs of peoples whom modern civilization has as yet hardly touched, although there are over a thousand miles of railway.

KOREA (Chosen) is a peninsular t�eland, about as large as the mainland of Japan, that extends southward from Manchuria, between the two naval bases of Vladivostok and Port Arthur. Viewed from the deck of a steamer cruising up the east coast, it is seen that an unbroken chain of rocky mountains runs down this side. Islands dot the shores. Some of these islands rise several hundred feet above the blue of the sea and are lush with vegetation. The largest island, Quelpart, south of Korea, has an old volcanic crater rising to a height of over six thousand feet. Traces of its former activity can be seen in the quantities of pumice stone which are found all over the island.

Korean history can definitely be traced for over three thousand years. It was founded about 1100 B.C. by a Chinese statesman, Ki-tze (now a legendary hero), who settled at Ping-yang. For centuries a high degree of civilization existed, a Korean language developed, and movable type was used in printing years before the Gutenberg discovery. Japanese settlers came, but also Japanese corsairs who raided the coast towns.

But the ancient kingdom did not enjoy unbroken peace. The Mongol, Kublai Khan, repeatedly invaded the territory. Then in 1419 a Yi ruler determined to destroy the Japanese pirates and fitted out a Korean fleet with a view to attacking the island of Tsushima, which was their stronghold. Though he failed of his objective he did later establish trade

relations with Japan through the Daimio who ruled the island.

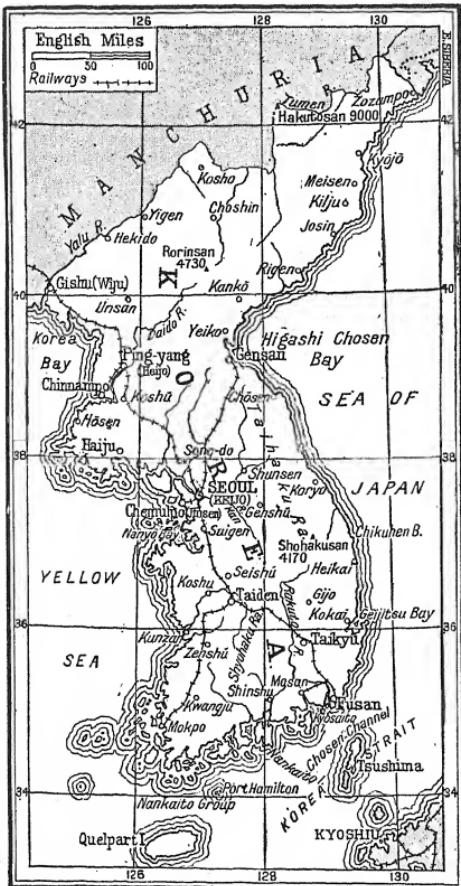
At the end of the sixteenth century a Japanese ruler, Hideyoshi, tried to capture Korea as one move in his advance on China. He took city after city, till at last the Koreans appealed for aid to the Chinese. Though the Japanese were driven out, they left the country in ruins, took many Korean craftsmen home with them as prisoners, and Korea found herself vassal to China. She deteriorated rapidly under this state of affairs.

The Koreans now forbade strangers to land on their shores, they successively repelled France and the United States of America and persecuted Christian missionaries with their converts. But on the advice of the Chinese statesman Li Hung Chang, Korea finally established trade relations with Japan, the United States, and other countries.

Now it happened that China had, about a generation previously, lost two huge provinces in the northeast to Russia: she was therefore the more reluctant to lose her hold on Korea and in 1894 China and Japan went to war over this key territory. The Chinese were defeated and agreed to recognize the independence of Korea.

Japan had by now secured a foothold on the mainland of Asia. This Russia found distasteful and compelled her to abandon. Russia, in the meantime, was advancing into northern China. Taking advantage of ill-feeling between certain Japanese officials and the Korean king, Russia secured valuable concessions in

THE LAND OF THE MORNING CALM



KOREA, THE ANCIENT CHOSEN

timber, ports and fisheries. As a result, in 1904 Japan declared war on the Tsar and by the next year had driven Russia out of Korea. By a treaty between the two warring countries, Korea was promised autonomy, while Russia surrendered to Japan the disputed foothold on the mainland and at Port Arthur.

The Marquis (later Prince) Ito as Japanese Resident-General now estab-

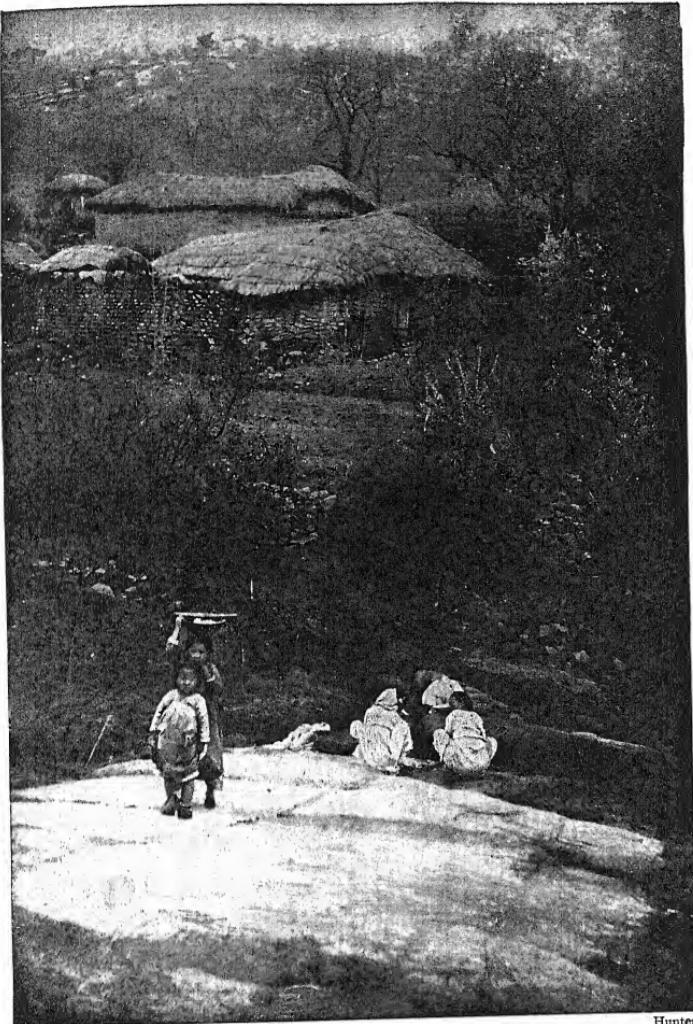
lished friendly relations with Korea and in 1910 Japan annexed the country under its ancient name of Chosen. But while the Japanese did much to further material progress, the Koreans deeply resented attempts to force the Japanese language and institutions on them.

Following the ouster of the Japanese government in 1945, the country was occupied jointly by United States and Russian forces. It was decided that Korea, once a kingdom, should have a free and independent democratic form of government.

However, rival factions disputed for control of the country. In May of 1948, two elections were held. The first took place in Soviet-occupied northern Korea and resulted in the formation of a communist form of People's Republic. The second election, in southern Korea, named the Korean Republic. The second election was recognized by the United Nations. Later, the Korean Republic adopted a constitution which also was recognized by the UN.

Travelers find Korea's climate dry and bracing in spring and fall, though there is abundant rain in summer. It is never extremely hot nor cold. Korea is fortunate in escaping the floods, droughts, hurricanes and typhoons so disastrous along the more exposed coasts of China and Japan, nor are there the destructive kind of earthquakes. The light sandy loam of the river plains produces two crops a year.

Land is easy to procure. Any native may become a farmer; he has only to reclaim and cultivate unoccupied land, and in three years the land becomes his own. His agricultural implements, however,



Hunter

WASH DAY IN A HILLSIDE HAMLET OF KOREA

As the Koreans wear white clothing, the women spend a great deal of time washing the family wardrobe. No soap is used. The articles are beaten with a stick; they are then rinsed and well starched. To make the washing easier, glue is used instead of thread when the clothing is being made, so that each piece can be unstuck and washed separately.

are the same as those his ancestors used. He tills the land with a primitive wooden plow shod with iron, and digs with a large shovel. This is worked sometimes by as many as five men; the blade is pushed into the ground and men haul on ropes attached to the shaft, and so contrive to break up the ground.

Rice, the chief crop, is threshed by beating the ripe ears against a log so that the grain falls on to the hard mud threshing-floor. To remove the unwanted husks the Koreans throw the grain up into the air on a windy day, so that the husks are blown away, while the heavier grain falls to the ground.

The Koreans, like the Japanese and the Chinese, sometimes make use of the cormorant to help them catch fish. The fishing colonies have to meet the difficulty of disposing of their catches. Along the beaches thousands of fish may be seen put out to dry in the sun. Nowhere are such beautiful lobsters found.

The Koreans believe that the air is full of good and evil spirits. Even stones and trees are reverenced as the abode of spirits. Hills and mountains are looked upon as gods who must be appeased with gifts and pebbles are carried one at a time to the top of high mountains as offerings to the god who is supposed to dwell within. We may often see trees covered with colored rags, which are tied there by devoted Koreans and left as presents to the tree spirits.

Wicked spirits are thought to be kept away by noise. A rough wooden scaffold, with a bell suspended from the top, is erected outside a house, and poor people are always glad to get an empty oil can with a stone inside. Certain animals are supposed to be wicked or good spirits. The Korean tiger, a magnificent beast, but nearly extinct, is held to be a great wizard. One of the Koreans' favorite stories tells how a thief once rode a tiger into his village. A Korean mother was nursing her baby in a mud hut when the thief broke into the adjoining stable and hid until it was safe to steal the woman's cow. A tiger had also hidden in the stable, waiting to eat the poor woman.

The baby began to cry, and the mother told her that a tiger would eat her if she were not quiet. As this did not quell the baby's cries, the mother said: "Quiet, little one, here is *kokum!*" (sweetmeat). The child's tears stopped at once.

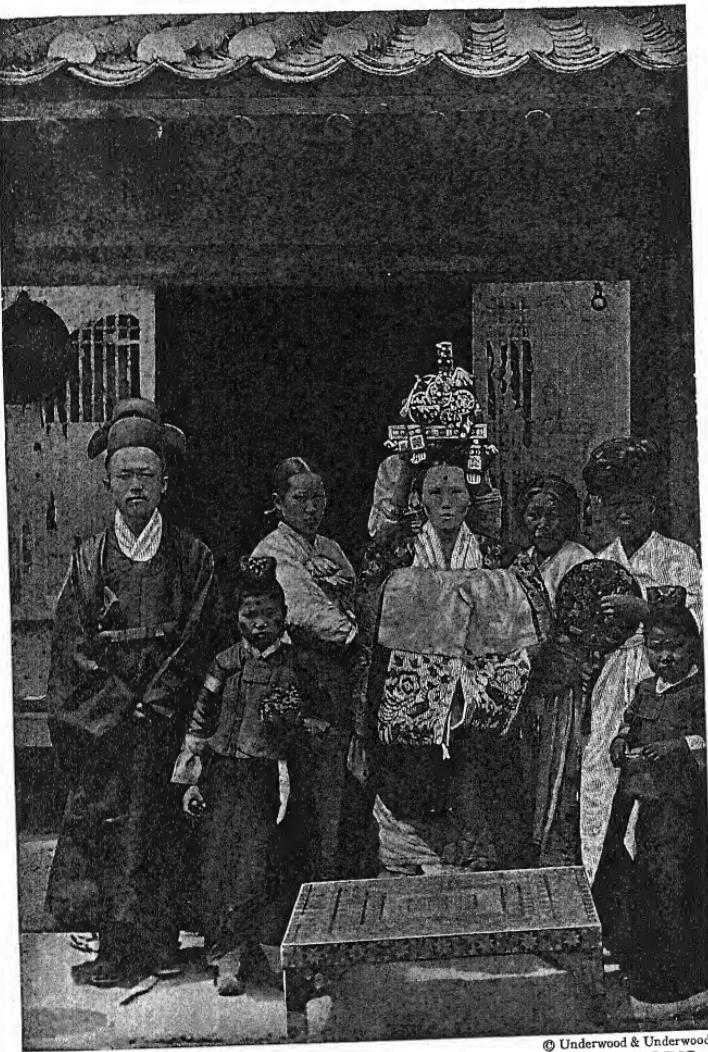
The tiger, who had overheard the conversation, said to himself: "What is this fearsome '*kokum*' that frightens the child into silence when my dread name has no effect?" At this moment the thief slipped the halter over his head, thinking it was the cow. The tiger was terrified, imagining that he had been snared by the '*kokum*', and all night the thief rode his strange steed till he reached his own village at dawn. When the tiger saw how he had been deceived, he was ashamed and slunk off into the



McKenzie

PROUD MOTHER OF KOREA

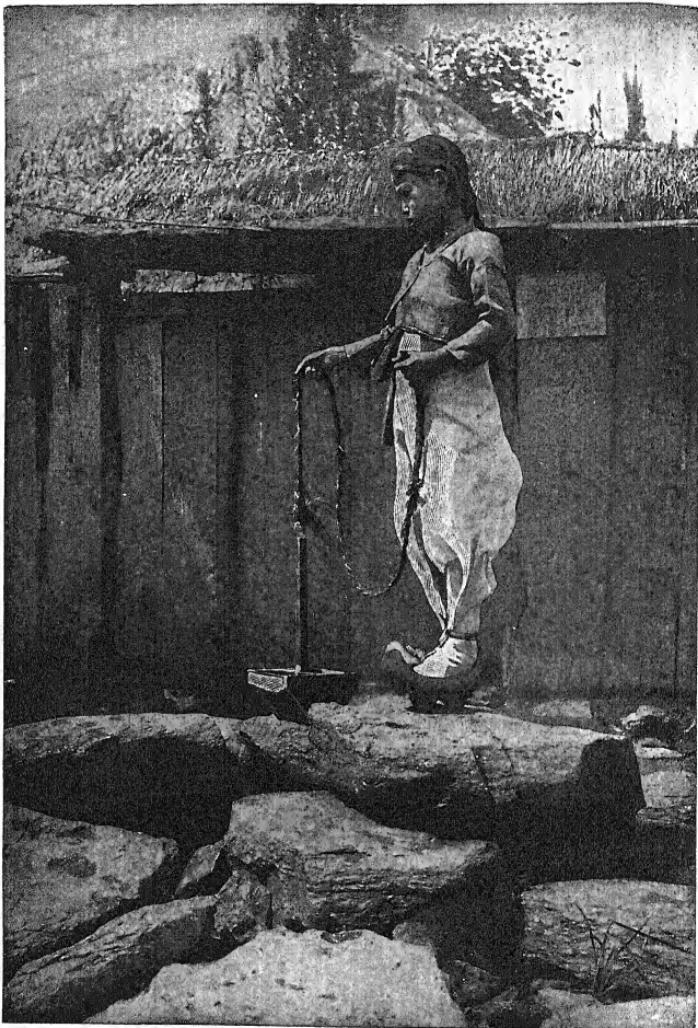
Korean parents are very proud of their children, especially of the boys. The little jacket and voluminous trousers are part of the attire of Korean women.



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CROWNING THE BRIDE WITH GOOD LUCK AT A KOREAN WEDDING

A Korean bride must, on her wedding day, have her face plastered white with red patches on forehead, cheeks and chin, and her eyes sealed shut, so that she has to be led about all day by her maid of honor. She must also keep her hands concealed beneath her shawl. But on her head she wears a crown designed to insure good luck.



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GIRL DRAWING WATER AT A STREET CORNER IN SEOUL

Seoul is the capital of Korea, and though the Japanese have done much to make the city up-to-date, there are still many wells at the corners of the streets. A circle of stones surrounds the mouth of the well to prevent people falling into it, but people must bring their own vessels and ropes when they want to draw water.

THE LAND OF THE MORNING CALM

jungle, but the thief lived to boast of his ride. Many such superstitious stories about the tiger are related in Korea.

Korea has religious freedom, and there are now Christians and Buddhists, Shintoists and Confucianists, though the Buddhist temples are being allowed to fall into ruins. Confucianism is the official

cult, and ancestor worship is punctiliously observed. There are also nearly 3,900 Christian churches. But most Korean religious observances are concerned with the propitiation of wicked demons. To keep these away they pay large sums to professional sorceresses, of whom, at the end of the nineteenth century, there were



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SEOUL COPPERSMITH ENJOYING A PIPE BEFORE HIS SHOP

Tourists buy the brass vessels made by hand in the diminutive foundries. Shops are to be found only in the large towns, as markets are held in the country, and even in Seoul most shops are very like holes in the wall. The above shopkeeper is smoking the long-stemmed, small-bowled pipe of which Koreans are fond.

THE LAND OF THE MORNING CALM

over one thousand. The Christian religion was introduced to Korea in the eighteenth century by a Roman Catholic priest and for some time was hotly resisted; converts were persecuted and priests tortured and killed. Now the Japanese allow the teaching of the Christian religion and even encourage its advancement in Korea.

The Koreans are taller than the Japanese, well made, with oval faces, high cheek bones and narrow eyes. The usual dress of the men is a plain white cotton robe, simply made. No needles or thread are used in the construction of Korean clothing: it is cut out and stuck together with glue. When washed it is simply unstuck, dried and stuck together again.

Summer undershirts of laborers are of airy, woven rattan. Stockings are of cotton wadding. Korean men wear curious little sailor hats perched on the tops of their heads, unless they are undergoing their three years of mourning for a parent. In that case they appear in mourning-

hats with brims that rest on their shoulders. Korean gentlemen almost universally carry fans, and often they ride on palanquins made to rest on one central wheel to relieve the coolies of their weight.

Korean women pluck their eyebrows and redden their lips, but are kept in considerable seclusion. They marry very young and are considered successes when they have brought sons into the world. They are then called "the mother of" so-and-so.

A Korean wedding is strange; the couple do not see each other until the ceremony. When the bride is first led into the presence of her husband her eyes are sealed up and she does not speak. Even after marriage the Korean woman must be silent for a long time.

The one-story houses are made of mud and beams, and usually thatched. The floors are made of dried mud, which is stamped down and covered with oiled paper. The making of oiled paper is a large industry in Korea, for the windows



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KOREANS EMPLOY THEIR BULLOCKS AS BEASTS OF BURDEN

The cattle in Korea are large and strong and, besides being exported for meat to Japan, are used as beasts of burden. The pair that we see here are taking loads of wood into Seoul. The furnaces by which the houses in Korea are heated require enormous quantities of fuel, and forests have been wastefully cut down for this purpose.



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FAITHFUL BUDDHIST PRIESTS BEFORE THEIR ORNATE TEMPLE

Buddhism has virtually died out in Korea, but a few faithful priests still serve in the house of the Lord Buddha. There is really no national religion in the country, save ancestor worship and a general belief in spirits. The teachings of Confucius are also followed by the upper classes, but the mass of the people has little real religion.

of the houses are also made of it and the same material is used as a lining for clothing. Koreans like "kimshee," a combination of turnips and sauerkraut; also a certain kind of seaweed cooked in oil, and occasionally, dog flesh served with a pearly relish. The rich drink honey water flavored with orange peel and ginger.

The most modern part of Korea is the quaint, centuries-old city of Seoul, the capital, approached from the south by the Fusau-Seoul railroad. The

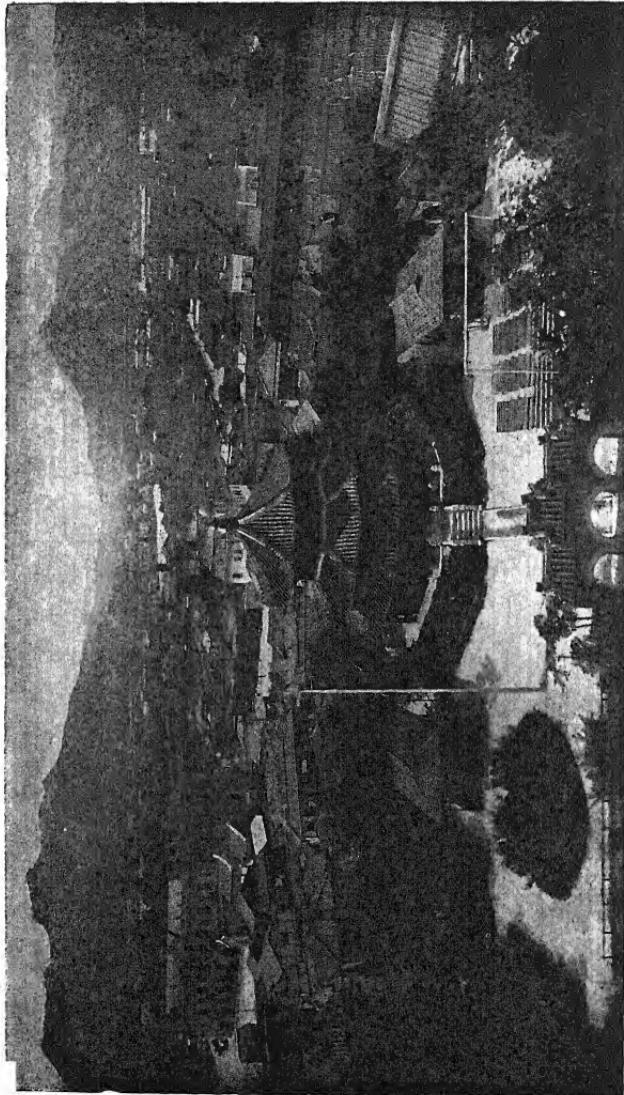
city, hemmed about by mountain peaks, lies along the Han River, with Chemulpo as its port. There is a street car line and a few automobiles are seen. Yet along the sidewalks perhaps the proprietor of a music store will have his curious instruments on display and will be giving an impromptu concert to attract the trade.

Seoul has two large mission hospitals, the gift of an Ohio business man, and there is a Y.M.C.A. and a technical training school which was the gift of a New York

© Ewing Galloway
ANCIENT CITY OF SEOUL, FOR NEARLY FIVE CENTURIES CAPITAL OF THE FORMER KINGDOM OF KOREA

Seoul, ancient capital of the Koreans, lies along the River Han, in the province of Keiki-do. It became the capital when the King built his palace there toward the end of the fourteenth century; and at the foot of the peak at the right, Mount Hokugakuzan, stands an Old Royal

Palace erected in 1850. The city is surrounded by a ten to twenty-foot wall on which two hundred thousand workmen were, at one time, employed, and in which Nan-Daimon is the largest of eight gates. There are several wide modern streets in the city, but the side streets are ugly.



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business man. The University of Seoul numbers more than six hundred students, though these are largely Japanese. In fact, the Japanese residents of Seoul constitute over a quarter of its population. The Christian Mission Schools are numerous; and there is an agricultural school at Suigen. Seoul has nine daily newspapers—four Korean, four Japanese, besides one, owned by the government, which is published in English. There are also electric lights and radio stations. The language of Korea, by the way, is a cross between Mongolo-Tartar and Japa-

nese, with an admixture of Chinese words; while the printed language combines Chinese characters with a native script.

The great wall which surrounds the city is still in a fair state of repair. It was once pierced by eight gates, of which several remain. One of these is called the Gate of Elevated Humanity and another the Gate of Bright Amiability. Up to quite recent times criminals' heads were exposed on the walls as a warning to the public.

One of the sights for European visitors in Seoul is the belfry, which contains a



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BOWMEN OF THE GUARD AT THE OLD MULBERRY PALACE

Until Korea was annexed by the Japanese, bows and arrows were used by the Korean army. Now the country is governed by a Japanese Governor-General, and the bodyguard of the Prince of Korea is maintained merely for show. The Korean bow is small, being only about three feet in length, and the arrows are made of bamboo.

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